

AUTUMN BOOK NUMBER

THE

CHRISTIAN CENTURY.

Vol. XVII. No. 47.
CHICAGO AND
WASHINGTON,
November 22, 1900



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WATER FROM THE WELL AT BETHLEHEM. (II Sam. 23 : 14-17).



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THE CHRISTIAN CENTURY.

Vol. XVII.

CHICAGO AND WASHINGTON, NOVEMBER 22, 1900.

No. 47.

EDITORIAL.

While you converse with lords and dukes,
I have their betters here—my books:
Fixed in my elbow-chair at ease,
I choose companions as I please.
I'd rather have one single shelf
Than all my friends, except yourself;
For after all that can be said
Our best acquaintance are the dead.

—Sheridan.

THE VALUE OF BOOKS

In this day of multitudinous literary products when the presses are pouring out a very Niagara of books every year, and when the magazines are so good and yet so cheap that one hardly knows where to select for the wealth of matter produced, there are certain guiding points which the careful reader must set before himself lest he be swamped in the very richness of his resources. There is no little danger of being too amply provided with reading matter, especially when this is of the periodical sort. Perhaps there is no more persistent thief of time than the modern newspaper, even the best of which contain, in the nature of the case, much that is not worth reading by one who rates his time at any high value. It is so easy to spend a half hour or an hour with the daily paper; and then when the weeklies come they contain so much that is fairly interesting that one is tempted not to ask himself whether he can afford to spend so much time in this way. What, then, can one do to be well informed and to have a rounded and symmetrical educational life? First, it will be found of great value to have some one work which you have discovered to be to your liking and which you can read again and again with satisfaction and help. A masterpiece that can live through all changes of literary fashion and yet contain its message of light and power is worth reading many times, and may well become a kind of intellectual companion, mental whetstone, both for information and the sharpening of one's thought. This is good not alone for preachers but for all others who wish to have a symmetrical mental life. Such masterpieces as Blackstone's "Commentaries," Bacon's "Novum Organum," Paley's "Evidences," Bunyan's "Pilgrim's Progress," Shakespeare's "Hamlet," Goethe's "Faust," Dante's "Inferno," Ruskin's "Seven Lamps," Hugo's "Les Misérables," Tennyson's "In Memoriam," Browning's "Saul," the Epistle to the Romans or the Gospel of John will be found admirably calculated to serve this purpose. Or one may take a work of history like Plutarch's Lives, or a single study like Macaulay's Milton, and make this his companion. To come back again to such a work as this, or others that might be suggested, is to have a norm both of thinking and of style. Again, it is well to have one's reading take some special direction, so that while there may be sufficient variety to it, dipping, as it will, into many fields, there is one to which it comes back with a sense of possession. Every preacher ought to have a

specialty, and this is equally true of every other reader. That specialty may be in the field of physical science, of philosophy, social science, history, poetry, archaeology, art, literary study or fiction, but the reading ought at least to have some particular tendency so that one could feel that he knew something better than anything else, even though he may not be able to attain the conviction that he knows all things concerning his particular department. But the sense of mastery obtained in one particular subject will give balance and poise in the consideration of all others, which no miscellaneous information will afford.

It may be said that few people have time to read so widely as these suggestions would imply, and yet most of us would read far more than we do if we practised rigid economy of time. The well informed person secures his information by the use of those odd moments which are squandered by the average individual, when it is so near the time for some definite task that it seems useless to do anything else—that may be the time for the reading of a chapter that will furnish material for reflection while the task is being performed. This is the golden secret of wide reading and large information, and there is no other. It is a hard experience, indeed, which hedges about the life of anyone who cannot spend time to read at least ten good volumes in a year.

Give me a nook and a brook,
And let the proud world spin round;
For me, let me dwell in my nook,
Here by the curve of this brook,
That croons to the tune of my book:
Whose melody wafts me forever
On the waves of an unseen river.

—William Freeland.

HOW THEY DO.

If the collection of books in a home, or the absence of such a collection, reveals the family character, this is much more true of a preacher's literary outfit. One may always believe that, barring exceptional circumstances, the preacher's library will reveal his character and habits. It is always an interesting experience to go into the room where the preacher does his work of preparing his weekly sermons. The atmosphere will be a fair indication of the man. If the room is furnished with some of the modern and indispensable tools for the preacher's task, one knows at once the value to be derived from his ministry, because books reveal a man more clearly than any other thing he touches. To be sure, one sometimes comes upon the preacher who has no books and is willing to admit this fact; who simply boldly says that he has not read a book for ten years. He may excuse himself upon the ground of lack of time, or he may flatly state his convictions that books are useless encumbrances. At any rate one gets his point of view clearly, and is able to size him up without inconvenience. Something is to be gotten by meeting such a man as the Visitor came upon on one occasion when he was performing the exhilarating func-

tions of a book agent. He remembers tramping across two recently plowed fields, following the direction pointed out by the woman who opened the door of the farm house, and at last reaching the spot where the farmer himself was resting for a moment in the furrow. Presenting his copy of the work he was selling, the Visitor was abruptly stopped by a deprecatory motion of the farmer's hand, and paralyzed when he said in a superior tone: "I don't need the book, no how. We've two books already in the house." There was nothing further to be said, of course. One feels much the same way when he meets a preacher of the class named. There is sometimes the tendency on the part of men of this class to shield themselves with the assertion that the Bible is quite enough for any man's furnishment for his ministerial work. Of course it will be useless to tell such a man as this that no man can know the Bible who knows nothing else. Probably the only thing is to leave such a man to his own methods and reflections.

Commentary and Sermon Readers.

Then there is the preacher whose library is made up almost exclusively of collections of sermons and other homiletic matter. He has gathered volumes of sermons by various authors and he is probably a constant reader of the Homiletic Review. There is no doubt but that the careful study of the sermons of great preachers is a distinct aid in preparing for one's life work, but the Visitor is in doubt as to whether the practice of reading sermons as a preparation for preaching is one that can be maintained to be helpful in a fair discussion of the question, and it must be confessed that generally those commentaries which are the most suggestive in homiletics are the nearest to worthlessness in the field of exegesis and explanation of the real meaning of scripture. An admirable example is "Parker's People's Bible," which is nothing less than brilliant in its homiletic subjects, enabling the preacher, if he be of that sort, to secure almost any meaning from any text, but as commentaries upon the Bible they are trash. If one has a set of Parker he may find some value in a careful study of the prayers contained in the series. They are, perhaps, among the best to be found in modern books, but the commentary part may well be dispensed with. And what is true of Parker is true of nearly all the homiletic commentaries. Of course it goes without saying that an up-to-date preacher will not buy a set of commentaries of any sort. He might as well buy a library in "green and gold" for the looks of the volumes, without regard to their contents. The modern preacher will select with care his helps on the various books of the Bible, and trust to no general set, which is bound to be filled with a great deal of padding.

Readers of Out-of-Date Libraries.

Another sort of minister is the one who has a fairly good collection of books, which, however, is noticed to contain nothing of later date than ten years ago. Here, again, one may be very sure that the preacher is not keeping fresh and not giving his people the food which they

need. Whether or not it is true that the new director of a Scottish library advised the bundling off to the cellar of every book in the collection more than ten years old, it is at least a valuable hint to the minister that he cannot depend upon old tools. This point must not be carried too far, for some of the old books are among the best. But the Visitor is positive that the preacher cannot afford to dispense with the newer volumes on biblical study, theology, sociology, philosophy, history, literature and practical Christian work. It is for this reason that he always trembles for the peace of mind of any preacher who he learns is to be made the beneficiary of a miscellaneous gift of books from various sources. Generally speaking, the victim of such a process finds himself loaded with a stock, large or small, of absolutely worthless and unusable stuff which his friends have cast out of their libraries, or are willing to cull out as valueless to them. They would far better give the money which the gift represents, however small an amount it might be, and leave the man free to make his own choice.

Other Observations.

In one or two instances the visitor has come upon a preacher with a large and apparently well selected library, with which, however, he showed himself absolutely unfamiliar. In these instances it is not difficult to ascertain presently that the library had been inherited or secured bodily in some similar fashion, and that the books do not in any sense represent the intellectual activity of their possessor. But one is glad to believe that there is an increasing number of preachers who, while they cannot buy many books, are buying wisely and are growing strong in the exercise of a discriminating judgment and of a thorough method in their literary work. They will buy only such books as are widely commended. They will look out for the fresh treatment of great themes by men of recognized power; they will thoroughly read and digest the few books they buy, and they will have something to talk about when their ministerial friends come in. It is sometimes well nigh pathetic to ask a minister: "Well, what have you been reading during the past two months?" and have him ransack his mind for a stray title which he can place before you, and which you recognize either as a mere second-rate trifle or some survival of a past generation, not worthy of modern reading. On the other hand, one is delighted to meet that kind of minister who is ever on the alert to know what is going on in the literary world, and shows, if he has not read widely, he has at least read well. You are pretty sure to learn from his people that his sermons are informing and strong, without losing that element of freshness and personality which every well-informed preacher of the Gospel will be sure to keep along with his intellectual work.

THE WELL OF BETHLEHEM.

One of the most heroic episodes in the life of the warrior and king, David, is that scene in which his warriors come bringing to him the cruse of water taken from the old well at Bethlehem. In the midst of the struggle with the Philistines, the king, wearied and athirst, remembered the deep coolness of that old well which stood near his ancestral home across the valley. The cry instinctively arose to his

lips "Oh, that someone would bring me a drink of water from that well; there is no other like it!" The three warriors listened and looked at each other with the air of desperate resolution. To make the attempt was to break through the line of their enemies and at the imminent hazard of their lives seek to procure that which would be to the king even a temporary blessing. It meant the carrying of that cruse of water the long journey, to say nothing of the hazard of the enterprise. But they did not hesitate. Speeding away, they ran the gauntlet of attack; approached the old well; drew from its depths the refreshing draught, and then hastened back, sword in hand, to the king's presence. Astonishment sat on every face when into the circle of officers the three heroes made their way. They had offered their lives freely for their king. David was touched to the heart. That water was too sacred to be drunk by him, so he poured it out as a libation to God, his own sacrifice, and the sacrifice of the three noble men.

It is still the old well of Bethlehem from which the world thirsts to drink. Out of that cool and shining depth has come the inspiration of the world, for Bethlehem was not only the seat of the most sacred memories of the Old Testament, but it was the birthplace of Him who came to be the "Water of Life." Standing one day in the presence of the Jewish people, he lifted up his hands and cried: "If any man thirst let him come unto Me and drink." Bethlehem may well be called the House of Bread, for out of it came One who was to be the feeder of the nations. Bethlehem may well be the "Well of Life," for from it came He whose right it is to give the thirsty nations the Water of Life. Shall we not all cry, with those of His own days: "Lord, evermore give us this bread; this water!" And though the skeptic and doubter cry, like the woman of Samaria, "Thou hast nothing to draw with, and the well is deep," yet generations of Christians have gladly come to the living water crying: "Lord, evermore, give us this water, that we thirst not, neither go hither and thither to draw!"

But books, old friends that are always new,

Of all good things that we know are best;
They never forsake us, as others do,
And never disturb our inward rest.
Better than men and women, friend,
That are dust, though dear in our joy and pain,
Are the books their cunning hands have penned,
For they depart, but the books remain.

If you have not yet read "Black Rock" and "Sky Pilot," the successes of the year in wholesome fiction, you have a rich treat in store. Your mind will be refreshed, your heart touched, and your vision clarified by reading these books. They will fascinate the whole fireside if read aloud during these long winter evenings. The toll of the farm and the shop and the store will seem like play after the strengthening of noble purpose these books are sure to give. After the dreary attempts to befog religion and belittle religious institutions such as we have in "The Reign of Law," these books are very refreshing. We have several different styles and prices. Shall we not send you the books?

Contributed

THE BUYING OF BOOKS.

Every preacher should be ambitious to own a good library. Whether large or small its selections should be of the best. The number of volumes is not a matter of primary consideration. I have in mind, in what I shall say, the preacher of modest income, who has sometimes to pinch himself to get the book he wants. Only such can know the exquisite pleasure of the purchase. Have you never gone back again to the bookstore, taken down the coveted volume from the shelf, put it back regretfully and then in a glad moment walked in again with a prompt business-like air, thumb and finger on the money in your vest pocket, demanded the attention of a clerk at once and made the prize your own? Then the joy of fondling the neat tasteful volume, the first glance through it, and the happy sense of possession!

Some Advice.

Some caution is needed in the buying of books. Do not buy in a hurry. Let the desire for a book ripen. Perhaps after all you do not need that particular one. If it is to be read but once may be you can borrow it of a friend. There is a free-masonry among book-lovers. You rarely need to buy a modern novel. First of all certain books of reference are essential. Encyclopedias, dictionaries and other standard works. Beyond this one's buying will depend upon his plan of study and the fields of knowledge he may wish to cultivate.

Preacher's First Requirement.

The first concern of the preacher will be for books that help him to understand the Bible. Wise discrimination is necessary here. Many are offered but few should be chosen. He should have those that give him the modern scientific and historical point of view. Biblical scholarship is not going backward, but forward. Science and philosophy have surely not left the path of truth to wander in error. The scholarship of our ampler day must certainly surpass that of any former age.

It is not hard to find the more modern statement of religious truth in its relations to philosophy, sociology, ethics, and physical science—books which interpret Christian truth in the terms of the age in which we live. In a sense the Bible is dateless. Its truth is universal in time and place. But on the surface it is not so. It must be interpreted ever anew to each succeeding generation. A preacher must be up-to-date or his more intelligent people will hear him with languor. A preacher's library should not be limited to the more usable books. He needs general information and wide culture.

Historical Works.

History, I believe, to be indirectly the most important line of all for general reading. It lies back of almost everything. One should possess a goodly number of the best authorities in the history of nations and peoples.

Literature.

Next to history comes literature. Here is a wide sea in which we are likely to founder. Perhaps the surest thing is to select one or a few of the great masters and make them our own. Do not forget the poets. A copy of Tennyson or Brown-

ing well read and well committed will make a man interesting to any company. The craze is now for fiction, but the stately prose of Milton and of Burke may still be read with profit, and he who will take the pains to familiarize himself with the masterpieces of the world's literature will be surprised to find what a fresh and interesting culture he has for a generation that has almost ceased to read them and is fast forgetting what they are. Some one has said when a new book comes out turn back and read an old one. One should, I think, make any sacrifice to buy the books he needs. A surgeon who, from motives of economy, fails to supply himself with the latest and best instruments would deserve to lose his practice. A book is a tool, and rightly used will soon pay for itself. Preachers that grow are readers of the best that is thought and spoken in the world. Read not to absorb as a sponge but to give off as a fountain. Or, perhaps, it is better to read with abandon, having done no more than wisely chosen one among the well established highways of literature, for, to quote Mrs. Browning again,

"We get no good
By being ungenerous, even to a book,
And calculating profits—so much help,
By so much reading. It is rather when
We gloriously forget ourselves and plunge
Soul-forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—
'Tis then we get the right good from a book."

Indianapolis, Ind. Allan B. Philputt.

SOME READING WHICH INFLUENCES PREACHERS.

It was Henry Ward Beecher's method to read not for a sermon, but for sermons. He read widely, widely; not for a certain sermon, but to store his mind with everything good and beautiful that he could find. Then, when the time for a sermon came, the sermon was there. He read not to preach, but to make himself a preacher. This ought to be the method of all ministers, even though they be not Henry Ward Beechers.

In other words, a preacher should not confine himself to theological reading. His scope should be as wide as he is able to make it. Doubtless the personal equation will enter very greatly into a man's choice of books; some will read philosophy—though, let us hope, not preach it; some will fancy critical studies, though God forbid that they should use it to feed their flocks withal; some will take to science, some to art, some to general literature.

It is this last class of reading, particularly, to which this article would refer. There seems no doubt that more attention might with profit be given by our preachers to two kinds of literature, to narrow the specifications still further, viz., poetry and fiction.

Value of Reading Poetry.

There are those who feel that they are doing holiday work when they read the great poets. It is not so. They furnish the very foundations for a literary culture. The great names, Milton, Tennyson, Shakespeare, to say nothing of poets not our own—Goethe, Dante, Homer—might occupy our attention more largely than they do with great profit. The latest series of theological or philosophical

essays, containing what John Smith may think about the riddles of life, might well be left unread to see what Tennyson has actually answered of the questions of the human soul. The memorizing of numerous and long extracts from these immortals, especially while the preacher is young, will fit him, though he never quote them, the better to give his messages.

Fiction.

As for fiction, there is much of the greatest truth in the world that is thus conveyed. Because a thing is not a fact is no indication that it is not a truth. Through the medium of the novel, much of the greatest, and at the same time, most entertaining truth has been given to the world. When shall we ever learn that the world has much of truth and beauty outside of propositions, prayerbooks and even Bibles, however true and beautiful all these may be? These great creations of the brain of man that are as true, as real, as any characters that ever lived. Jean Valjean is as real an entity in the world as Napoleon, the emperor, and I am not sure but his conquests have been just as numerous. Anna Karenina will probably teach the world more truth than Leo Tolstoi, the reformer. Ivanhoe will continue to joust and to refresh the world when many a theological monk of the period will convey no lessons. Nothing is more enduring than truth, and the great characters of fiction endure exceeding well. Romola and Savonarola stand side by side both very real.

To Reach the Heart.

After all, the most essential thing to good preaching is human interest, and the thing that spoils more preaching than perhaps ought else is the lack of this very quality of contact with humanity. One who does not know and therefore does not sympathize with humanity—how can he preach to humanity? It is ours, therefore, to read those things which will open our eyes to the souls of men, will enable us to understand the motives and needs of men, will help us to reach the hearts of men. Poetry and great fiction will do this as little else can do. Let us listen to the singing of the great masters, and walk with the great-souled creations of human imagination, if we would send our message, in surest fashion, to its mark.

Buffalo, N. Y. Burriss A. Jenkins.

BOOKS IN THE HOME.

There are many ways of judging the character of a man, but few are better than to see what he reads. The life story is dimly written in the palm, the foot and the skull, but it is more legible in the book which rests in the hand and guides the steps. While a pastor is calling and waiting for the lady of the house, let him notice what kind of books lie on the center table. They may reveal more than the conversation. The binding and appearance of the volumes show whether they were bought to read or to display. That determines whether genuineness or vanity rules in the house. The variety and quality indicate breadth of view and standard of taste. If the books are chiefly religious, then stories of animals, of travel, of romance are needed. If there are only novels, the place is apt to be sentimental. If there are only works on farming and stockraising, with a subscription story of the Cuban war or the favorite political leader, then that household may be successful in business but lacking in the

nobler virtues. If the reading matter consists of newspapers and current periodicals, the family lives too much in the present, and may miss the best things of life which are old, deep rooted, winnowed and seasoned.

The Library an Indication.

The family library is a sure sign of life or death in the higher things. Every growing man buys some new books or gets them from the public library. The date of the last accessions to the home shelves may mark the limit of development for the reader. Some libraries are overburdened with the dry leaves of religious controversies, or war histories, or cast off school books, and they serve as tombstones of the soul life of those who read them. It is with books as with people, it is hard to make new friends after habits are formed.

But not only are the books of a home a record of the past life of the elders, but they prophesy the future of the children. There must be stories and travels to feed and direct the imagination of the young. There should be biography to inspire noble ideals, and books of animal life and simple nature studies to instill a love of the things about us. Poetry will temper and refine the passions. Above all children will form the habit of reading, and secure a taste for books which will bring companionship, encouragement, and true culture to many an hour of after life.

In this age of books any home in city or country can avail itself of the standard authors, and thereby enrich its life immeasurably.

Chicago. Edward Scribner Ames.

THE MINISTER'S READING IN LITERATURE.

The minister's inevitable instrument of work is public speaking; his bane is oratory. Unless carefully guarded the feeling for the artistic use of words will be blunted by the necessities of oratory; a given length of speech, the difficulty of instructing or moving a mind through the ear, the dullest of senses; the instinct for using expressions constantly heightened in order to arouse an inert attention; the speaker's rhythm tempting him to the use of words chosen not for their meaning, but to make a cadence of sound; the inability to be discriminating in a rapid flow of extemporaneous speech, and the lowering and generalizing of all expressions to the level of the congregation's intelligence.

Further, the minister's literary sense is confused and dimmed by the fact that he must handle the same facts of experience and use the same medium of expression as do the masters of letters, but with an entirely different purpose. He is apt to theologize his subject matter, and to conventionalize and commercialize the arts of expression. The only cure for these diseases of the minister's employment is the conscientious and constant study of the masterpieces of literature for themselves. Even the use of them directly for the sake of pulpit material endangers their finer product in the mind.

Needed Mental Equipments.

Some mental equipments which the minister needs, and which literature is fitted to give, may be here summarized: The preacher himself should have a trained imagination and be able to compel imaginative activity on the part of his hearers. He knows with Carlyle men are

led in matters of conduct rather by their imaginations than by their reasons. He comes to know that the principle of faith in religion closely resembles the principle of imagination in art. Both of them are abilities to see that which is invisible and to create and hold in the mind an ideal of living.

Above every other teacher the minister should develop an increasingly delicate preference for things clear, honest and perfected. Ordinary life makes us contented to live with the rude, the half organized, the inadequate, the "doing things rather more or less." The study of the art of letters cultivates and refines the passion for perfection.

The teacher of religion should be possessed of a radical sense of the inner nature of morality, and especially of the liberties of virtue as against the conventional and merely social regulations of a commonplace community. The world of literature displays to him these liberties and teaches him their outcome as life itself seldom can.

It is a painful fact that the training of the minister gives him but little knowledge of actual human nature. He works too much with "models" or types of men, and his audience, trained more by literature than by preaching, come soon to feel the limits of his knowledge. They do not feel that he is speaking in terms of their actual daily experience. This abstracting and symbolizing of virtues and vices becomes tiresome and inefficient. Literature gives to the mind the detailed and highly differentiated facts of the actual world of man and concrete examples of their working.

The poet, gifted in discriminating between ideas and in discovering differences among objects, contributes to his student subtlety of expression. He does not blur or reduce to general categories or carelessly substitute one thing for another in his words. The minister also needs this discrimination of the forms, shapes, productions and values. To him, too, there should be no synonyms or acceptable paraphrases, but rather one single final object for each word. His amplifications should not be by repetition and synonym, but by closer analysis and specification.

Sentimentality is a danger confronting all minds required to study, produce and correct emotions; especially to represent them for the obvious and immediate success of public speaking. Sentimentality means that the mind feels either the wrong emotion or too much emotion. Sentimentality, again, is found where the mind is obliged to recall to itself a set of conventional emotions which are used as if they were stage properties, such as death-bed scenes, "mothers," the child-life, the merely pathetic side of suffering. The great masters of literature not only correct our desires and feelings, but teach us the profounder and hence truer side of suffering.

The preacher in his bluff contact with actual life finds it hard to get the correct values and proportions of things. Actual life is so organized, and its ends so immediate and personal, that it dazes and confuses the mind, even though we may know that the experience is merely temporary and evanescent. It is precisely the province of the world of art to give us a reorganized and ideal, though always possible, view of living in this world. Through the constructive vision of the

master the reader is enabled to see the proper value of the elements of experience. This steadies the mind of the teacher, gives him ideal forms toward which to work. Most of these ideals have ultimately come from the religious spirit. In the world of art they are most adequately realized and beautifully stated, and they have the effect upon the mind which Wordsworth attributes to the memory of "hours in which we have been strong."

Words are first bodies of sound, harmonious or discordant as they are related to the physical organs of speech. Language is, then, a flowing of these units of harmonized sound into rhythms. Public speaking instinctively chooses certain of these rhythms, varying them slightly with the personality of the individual speakers. Oratory is apt to have a conventional set of these rhythms, which gradually become trite and uninteresting. They, moreover, are dangerously apt to manipulate the amount and meanings of words. Literature, both prose and verse, freshens these oratorical rhythms, gives numbers of new ones and enables the mind to enjoy and to use them in effective speaking without sacrificing the values of words.

W. D. MacClintock.
University of Chicago.

LITERARY NOTES.

The committee on an autumn course of reading for the Chicago Christian Ministers' Association has suggested the following works: Hyde, William De Witt, "God's Education of Man" (Houghton, Mifflin & Co.), \$1.25. Drummond, Henry, "The New Evangelism" (Dodd, Mead & Co.), \$1.25. Gould, Ezra P., "Biblical Theology of the New Testament" (Macmillan), \$0.75. Clarke, William Newton, "An Outline of Christian Theology" (Scribner), \$2.50. Garrison, Winfred E., "Alexander Campbell's Theology" (Christian Pub. Co.), \$1.00.

The list of recent books written by Disciples numbers something more than forty titles. Several other works by writers whose names appear in that list and by others are now ready for publication or "on the blocks."

A new edition of Willett and Campbell's "Teachings of the Books" is being issued by the Revell Company. A new feature will be a very full bibliography on New Testament study, including lists of the best books on the New Testament in general, on its various groups of books, and on the individual writings. The list of helps on the New Testament in general includes such works as Schuerer's "Jewish People in the Time of Jesus Christ," Hausherr's "History of New Testament Times," Mathews' "History of New Testament Times in Palestine," Riggs' "History of the Jewish People in the Maccabean and Roman Periods," Smith's "Historical Geography of the Holy Land," Socin and Benzinger's "Palestine and Syria," Salmon's "Historical Introduction to the Study of the Books of the New Testament," Vincent's "History of the Textual Criticism of the New Testament," Nash's "History of the Higher Criticism of the New Testament," Weiss' "Manual of Introduction to the New Testament," Benet and Adeney's "Biblical Introduction," Stevens' "Theology of the New Testament," and Gould's "Biblical Theology of the New Testament."



BOOKS...

WHAT THEY HAVE READ.

There was recently sent out from this office a note of inquiry to a few of our ministers in different parts of the country, with the thought that their suggestions regarding the most profitable books read by them recently might prove of value to others. The inquiry and responses thus far received are given below.

Dear Brother:

Will you kindly give on the attached card

1. The names of the six books you have read with greatest profit during the past year.

2. The names of any books written by Disciples that you have found helpful.

Yours very truly,

Christian Century.

"Christianity and Idealism," John Watson; "War and Peace," Tolstoi; "A System of Ethics," Paulsen; "Social Phases of Education," Dutton; "Studies of Good and Evil," Royce; "General Principles of Zoology," Hertwig." By Disciples: "Horace Mann," Hinsdale; "Alexander Campbell's Theology," W. E. Garrison.

Chicago. Edward Scribner Ames.

"Chalk Lines on Morals," Caverno; "Apostolic Church," McGiffert; "Life of John Smith," "Dutch Republic," Motley; "Yale Lectures on Sunday School," Trumbull; "Gospel of Spiritual Insight," Deems.

Grand Rapids, Mich. F. P. Arthur.

1. Isaiah. 2. New Testament. 3. "Impregnable Rock of Holy Scripture," by Gladstone. 4. "Tours Abroad," by W. E. Garrison. 5. "Theory of Evolution: A Criticism," by F. M. Bruner. 6. "Pedagogy of Ethics," by Everest. 7. "A Critique on Higher Criticism," by G. T. Smith. Canton, Mo. D. R. Dungan.

Among the books read during the past year I find the following interesting and helpful: 1. "Theology of New Testament," Stevens (excellent). 2. "Theology of New Testament," Gould. 3. "God's Education of Man," Hyde (very good). 4. "Revelation of Jesus," Gilbert. 5. "Psychology of Religion," Starbuck (quite suggestive). 6. "Alexander Campbell's Theology," Garrison (this stands among the best books of the Disciples).

Bloomington, Ill. J. H. Gilliland.

Among other good books I have recently reread Calderwood's "Evolution and Man's Place in Nature," Griffith-Jones' "The Ascent Through Christ," Forrest's "The Christ of History and of Experience," Stalker's "The Christology of Christ," Salmond's "Christian Doctrine of Immortality," and Stevens' "The Theology of the New Testament." "Talks to Bereans," "Walks About Jerusalem," "Evenings with the Bible," "Alone with God," "Half-Hours at the Cross," "The Old Faith Restated," "Memoirs of A. Campbell," are helpful books written by Disciples.

S. M. Jefferson.

Kentucky University.

The books I have read with greatest profit this year are poets. I have read, or

reread, nearly all of Milton, Tennyson, Chaucer, Matthew Arnold, Keats, Gray. Others besides, but six is enough.
Buffalo, N. Y. Burris A. Jenkins.

"The Christ of To-Day," by Gordon; "Christian Conquest of Asia," J. H. Barrows; "Facing the Twentieth Century," James M. King; "Missions and Politics in Asia," Robert E. Speer; "Apostolic and Modern Missions," Chalmers Martin. "Jewish Christian Church" and "Jesus as a Teacher," Hinsdale; "Divine Demonstration," Everest; "The Man in the Book," Lobingier; "Alone with God," Garrison.
Allegheny, Pa. W. J. Lhamon.

1. Six books of greatest profit: (1) "Place of Christ in Modern Theology," by Prin. Fairbairn; (2) "Messages of Paul," by Stevens; (3) "The Series: By-Paths of Bible Knowledge," by Sayce and others; (4) "History of Jewish People," last two volumes, by Kent and Riggs; (5) Greek New Testament; (6) Revised English Bible.

2. Books written by Disciples: (1) Those in the C. E. Reading Course; (2) "Some Latter Day Religions," by G. H. Combs. Some older works.
Des Moines, Iowa. Clinton Lockhart.

"Missionary Addresses," Storrs; "Evangelization of the World in This Generation," Mott; "Autobiography of C. H. Spurgeon;" "Christian Classics," Hamilton; "Life of Jonathan Edwards;" "Life of Channing;" "Life of Finney;" "Alexander Campbell's Theology," Garrison; "Life and Teaching of Jesus," Willett; "Letters of Robert Browning and Elizabeth Barrett;" "Studies in Christianity," Martineau; "Arabia," Zwemer; "History of the Church Missionary Society," Stock; "Commentary on John," Westcott; "The Cobra's Den," Chamberlain; "The Apostle of the North," Young.
Cincinnati, Ohio. A. McLean.

"An Historical Commentary on Galatians," Ramsay; "Artaban," Van Dyke; "Investment of Influence," Hillis; "The Cure of Souls," Watson; "Brother Lawrence," Hermann. Of our own books, "Frequency of the Lord's Supper," W. J. Aylesworth.
Detroit, Mich. C. B. Newnan.

"History, Prophecy and Monuments," two volumes, McCurdy; "Prophets of Israel," W. R. Smith; "Religion of Semites," W. R. Smith; "Beginnings of Christianity," Fisher; "Permanent Elements of Religion," Carpenter.
Hiram, Ohio. G. A. Peckham.

1. "Paulsen's Introduction to Philosophy." 2. "Biblical Theology of the New Testament," by Ezra P. Gould. 3. "The Psychology of Conversion," by Starbuck. 4. "The Reign of Law," by James Lane Allen. 5. "The World as the Subject of Redemption," by W. H. Freemantle. 6. Drummond's "Ascent of Man."
Indianapolis, Ind. A. B. Philputt.

1. Wood's "Life of Bunyan," "The Apology of Socrates," Graham's "Missionary Expansion Since the Reformation," Edersheim's "Christ," Drummond's "Ideal Life," Hosmer's "Story of the Jews." These among many.
2. Combs' "Latter Day Religions" and Garrison's "Alexander Campbell's The-

ology" have helped me.

3. For recreation: "David Harum," "To Have and to Hold," "The Reign of Law" and "Richard Carvel."
Washington, D. C. F. D. Power.

Six profitable books read during the year: "Woodrow Wilson's "Life of Washington," Geo. Adam Smith's "Book of Isaiah" and "Twelve Prophets," John S. Wise's "End of an Era," Hyde's "God's Education of Man," Fiske's "Dutch and Quaker Colonies."

Good books written by our own people: Bethany Reading Course books, "The Old Faith Restated," Richardson's "Life of Campbell," Errett's "Evenings with the Bible," Alex. Campbell's works, etc.
Kansas City, Mo. W. F. Richardson.

"The Man of Galilee," by Atticus G. Haygood; "The Student's Life of Jesus," by Geo. Holley Gilbert; "The Spiritual Life," by Prof. Coe; "Christianity in the Apostolic Age," by Geo. T. Purves; "The Reign of Law," by James Lane Allen.

Books by Disciples: "The Prophets of Israel," by H. L. Willett; "The Life and Teachings of Jesus," by H. L. Willett; "Alex. Campbell's Theology," W. E. Garrison. B. B. Tyler.

"Christian Missions and Social Progress," Dennis, in two volumes; "Missions After a Century," by the same; "Expansion," Strong; six volumes of "The American Statesmen;" "Theology of the Great Poets," by President Strong; "Sources of Alexander Campbell's Theology," by Dr. W. E. Garrison; "Private and Public Rights," by W. W. Hopkins. Many others have been read, but these are among the best.

New York City. S. T. Willis.

My reading has mostly been confined to the best recent works of fiction merely as a recreation.

Hiram, Ohio. E. V. Zollars.

RECENT BOOKS WRITTEN BY DISCIPLES.

The following list of recently published works from the pens of Disciples is as complete as it is possible for us to make it, after consulting the lists of our publishing houses and of the book trade journals. Pamphlets, tracts and other brief and unbound publications are not included. We shall be glad to have the list corrected in any particular.

Bruner, Francis M.—"The Evolution Theory" Published privately, 1900. \$1.00.
Combs, George Hamilton—"Some Latter-Day Religions." Revell, Chicago, 1899. \$1.25.

Cooley, Hattie A. "As An Earthling." Standard Pub. Co., Cincinnati, 1899.
Davis, M. M.—"Elijah." Christian-Pub. Co., St. Louis, 1899. \$0.75.

Davis, M. M.—"Queen Esther." Christian Pub. Co., St. Louis, 1898. \$0.75.

Dungan, D. R.—"Moses." Christian Pub. Co., St. Louis, 1898. \$1.00.

Ellis, J. Breckenridge—"In the Days of Jehu." Christian Pub. Co., 1899. \$0.75.

Ellis, J. Breckenridge—"King Saul." Christian Pub. Co., St. Louis, 1898. \$1.00.

Ellis, J. Breckenridge—"The Dread and Fear of Kings." A. C. McClurg & Co., Chicago, 1900. \$1.25.

Everest, H. W.—"Science and Pedagogy

of Ethics." Christian Pub. Co., St. Louis, 1899. \$1.50.

Fairhurst, Alfred—"My Good Poems." Christian Pub. Co., St. Louis, 1899. \$1.00.

Fairhurst, Alfred—"Organic Evolution Considered." Christian Pub. Co., St. Louis, 1898. \$1.50.

Garrison, J. H.—"Our First Congress." Christian Pub. Co., St. Louis, 1899. \$1.00.



Garrison, W. E.—"Alexander Campbell's Theology." Christian Pub. Co., St. Louis, 1899. \$1.00.

Garrison, W. E.—"Wheeling Through Europe." Christian Pub. Co., 1899. \$1.00.

Grafton, Thomas W.—"Life of Alexander Campbell." Christian Pub. Co., St. Louis, 1898. \$1.00.

Grafton, Thomas W.—"Men of Yesterday." Christian Pub. Co., St. Louis, 1899. \$1.00.

Harvey, Gilbert Lane—"Philoland." F. Tennyson Neely Co., New York, 1900. \$1.50.



Hinsdale, B. A.—"History of the University of Michigan." Herndon & Co., Boston, 1900. (About to appear.)

Hinsdale, B. A.—"Horace Mann and the Common School Revival in the United States." Chas. Scribner's Sons, New York, 1898.

Hinsdale, B. A.—"The Art of Study." The American Book Co., Cincinnati, 1900.

Hughes, J. S.—"Mystery of the Golden Cloth." White Star Pub. Co., Chicago, 1898.



Lhamon, William J.—"Heroes of Modern Missions." (Bethany C. E. Courses.) Revell, Chicago, 1899. \$0.35.

Lhamon, W. J.—"Missionary Fields and Forces of the Disciples." (Bethany C. E. Courses.) Revell, Chicago, 1898. \$0.35.

Lhamon, W. J.—"Studies in Acts, or the New Testament Book of Beginnings." Christian Pub. Co., St. Louis, 1897. \$1.25.

McGarvey, J. W.—"Guide to Bible Study." (Bethany C. E. Courses.) Revell, Chicago, 1897. \$0.35.

McLean, A.—"A Circuit of the Globe." Christian Pub. Co., St. Louis, 1898. \$2.00.



McLean, A.—"Handbook of Missions." (Bethany C. E. Courses.) Revell, Chicago, 1897. \$0.35.

Moffett, Robert.—"Seeking the Old Paths, and Other Sermons." Published privately, 1899. \$1.00.

Ott, Ed. Amherst.—"Philip Girard an Individual." Published privately. \$1.25.

Power, Frederick D.—"Bible Doctrine for Young Disciples." (Bethany C. E. Courses.) Revell, Chicago, 1899. \$0.35.

Power, F. D.—"Sketches of Our Pioneers." (Bethany C. E. Courses.) Revell, Chicago, 1898. \$0.35.

Pritchard, Henry Russell. "Addresses." Standard Pub. Co., Cincinnati, 1898.

Ragland, N. M.—"Leaves from Mission Fields." Christian Pub. Co., St. Louis, 1898. \$1.00.

Rapkin, Geo.—"Genesis in Harmony with Itself and Science." Christian Commonwealth Pub. Co., London, 1899. \$1.00.

Russell, W. J.—"Wonders of the Sky." Christian Pub. Co., St. Louis, 1898. \$0.50.

Smith, G. T.—"A Critique on Higher Criticism." Published privately. \$1.25.

Tyler, B. B.—"Concerning the Disciples." (Bethany C. E. Courses.) Revell, Chicago, 1897. \$0.35.



Willett, Herbert L.—"Life and Teachings of Jesus." (Bethany C. E. Courses.) Revell, Chicago, 1898. \$0.35.

Willett, Herbert L.—"Prophets of Israel."

(Bethany C. E. Courses.) Revell, Chicago, 1899. \$0.35.

Willett (H. L.)—Campbell (J. M.).—"Teachings of the Books." Structure and Interpretation of the New Testament. Revell, Chicago, 1899. \$1.25.

Wood-Allen, Mrs. Mary, M. D.—"What a Young Girl Ought to Know," and other books in the Self and Sex Series. Vir Pub. Co., Philadelphia, 1898. \$1.00.

Vandervoort, Mrs. N. M.—"Across the Gulf." Christian Pub. Co., St. Louis, 1898. \$1.00.

BIBLE STUDY.

"The Psalms of David." Including sixteen full-page illustrations, depicting scenes in the life of David, as Shepherd, Warrior and King. By Louis Rhead. With an introductory study by Newell Dwight Hillis. Chicago, Fleming H. Revell Co., 1900. Pp. 284, price \$2.50.

This is one of the handsome books of the year. It is a work of art in every particular. Every page is illuminated with artistic border and tinted background, while the special designs for illustration exhibit some exceedingly effective work on the part of the artist, including such full-page illustrations as "The Parable of the Poor Man's Lamb," "David Playing the Harp in the Fields," "The Anointing



at Bethlehem," "David Before Saul," "The Death of Goliath," "The Water from the Well at Bethlehem," and this one on "The Death of Absalom." Mr. Rhead has done beautiful work upon the illustrations, and the bookmaker's art has been invoked to give a suitable dress to the work. Dr. Hillis' is an interesting and popular statement concerning the moral lessons of David's life. Perhaps the only criticisms that can be urged against so beautiful a work as this are those which relate to the use of the authorized, rather than the revised version in a work so admirably prepared, and the retention of the old headings of the Psalms referring to David's authorship in cases which make no such claims in our common version, and which indeed give clear evidence of their being non-Davidic by their contents. But it must be remembered, of course, that the edition is not intended as a critical study of the Psalms, but as a presentation edition, and that nothing is left to be desired from this point of view.

"The Messages of the Apostles: The

Apostolic Discourses in the Book of Acts and the General and Pastoral Epistles of the New Testament Arranged in Chronological Order, Analyzed and Freely Rendered in Paraphrase," by George Barker Stephens, Ph. D., D.D. Chas. Scribner's Sons, New York, 1900. Pp. 254, \$1.25 net.

This is one of the volumes in the forthcoming series of the "Messages of the Bible," edited by Professors Sanders and Kent. "The Messages of the Apostle Paul" appeared a short time since from the hand of Prof. Stevens, and this volume covers the remainder of the Epistles and certain of the Discourses of the Book of Acts. It pursues the general plan of the volumes of this series by giving a brief introductory treatment of each period concerned, and then putting the sermons or the writings of that period in such easy and self-explanatory English that one needs little further in the form of a commentary. At first this might seem a difficult thing to compass, but when the situation is fully explained, and the version is made sufficiently ample to serve the purpose of a paraphrase, as well as of a translation, the object is satisfactorily attained. The books on the Old Testament in this series have proved themselves of exceeding value, and the New Testament volumes should have no less certain place in the apparatus of the modern Bible student.

"In the Time of Paul: How Christianity Entered Into and Modified Life in the Roman Empire." By Edw. G. Seldon, D.D. Chicago, Fleming H. Revell Co., 1900. Pp. 151, 75 cents.

One is attracted to this book first of all by its outside design, and coming to its pages finds there an interesting and yet concise presentation of the political and religious character of the times in which Paul's task was performed. The topics considered embrace the political structure of the Roman world; the social life of the first century; the religion of the age; its moral standards and intellectual tendencies; the inevitable conflict, and the victory of Christianity. The work will be found profitable to every student of apostolic Christianity.

"First Lessons in the Hebrew Prophets." By Edward Grubb. M. A. Headley Bros., London, 1897. Pp. 65. This little handbook deals in chronological order with the leaders of prophetic work in Israel, starting with a preliminary chapter on the General Nature of Prophecy and then discussing successively Amos, Elijah, Hosea, Isaiah, Jeremiah, to each of the two last three chapters being devoted, while Isaiah of Babylon receives consideration only in the last two chapters. The treatment is very brief but suggestive and will be found helpful for classes pursuing work in prophetic literature. Perhaps its most notable lack is suggestions regarding the best literature upon the subject.

"John the Baptist," by F. B. Meyer. B. A. New York, Fleming H. Revell Co., 1900. Pp. 252; \$1. This is a sympathetic study of the character of John as it is revealed in the few sentences which afford the picture presented by the New Testament. The very meagerness of that portrait affords Mr. Meyer opportunity for a task which is congenial to him—namely, that of preaching on the themes in which he is more particularly interested—and

when he is preaching he is always at his best. The book, like all of his other works, will be found helpful to that class of readers who seek not so much biblical interpretation as suggestive help and guidance in the Christian life.

"The Prophet of Hope; Studies in Zachariah," by F. B. Meyer, B. A. Chicago, Fleming H. Revell Co., 1900. Pp. 157; \$1. Like all of Mr. Meyer's biographical studies in the Bible, this book is really a series of sermons strung in a more or less connected way upon what is conceived to have been the life and ministry of the Prophet Zachariah. The author expressly states that with questions of critical nature he does not concern himself. Yet, strangely enough, he uses continually a view which must submit itself to the canons of historical and literary criticism, and in the statement which he makes in the opening of his treatment of chapter IX that the difference in the style of the later chapters has led some critics to suppose that they were added by another hand; but that this view, founded rather on internal evidence, cannot be maintained in the face of the strong external proofs of the unity of authorship of this book, he at once violates the rule with which he starts, and dismisses without argument, a well-nigh universally accepted conclusion of biblical scholarship at the present time. The book, regarded as a series of sermons, is helpful and suggestive. As an aid to the interpretation of Zachariah, however, it leaves practically everything to be desired.



"Forbidden Paths in the Land of Og; a Record of the Travels of Three Wise and Otherwise Men to the East of the Jordan River," by the Otherwise Man, illustrated. New York, Fleming H. Revell Co., 1900. Pp. 249; \$1.25. The delightful and unconventional

flavor of this book almost leads the reader to suppose that he is following a romancer, rather than a sensible and earnest missionary, who in company with two companions made their way from their customary fields on the west of the Jordan in Palestine over into the forbidden and well-nigh impenetrable region of Gilead, among the steep and almost inaccessible cliffs in the old kingdom of Bashan, from which territory Turkish tyranny and native suspicion have tended to exclude the large body of travelers who constantly visit West Palestine. That the tourists found ample material of interest is a certainty only equaled by the fact that one of them has brought us in this volume a most delightful portrayal of their experiences in a region which is sure to fascinate the imagination of every Bible student.

"Christianity in the Apostolic Age," by Geo. T. Purvis, D. D., LL. D. Charles Scribner's Sons, New York, 1900. Pp. 228; \$1.25. This volume is one of the historical series for Bible students projected by Professors Kent and Sanders, and among all the books of the series yet issued it pre-

sents the most radical departure from a high scholarly standard. One is distinctly disappointed at nearly every turn of the course of thought in perceiving that if the writer has read any of the recent works dealing with the subject, he has read only to disapprove. The book, with perhaps the single exception of the bibliography with which it closes, might have been prepared ten or fifteen years ago. Even the scholarly contributions of Prof. Ramsey to New Testament exegesis and geography are dismissed as inconsequential. Just how this book, with its reactionary and outworn ideas, has gained access to a series of scholarly and modern text books on Biblical study it is difficult for the average reader to understand.

"Parables for Our Times," by Wolcott Calkins, D. D. New York, Thos. Whitaker, 1900. Pp. 160; 75c. An effective attempt to translate some of the parabolic teaching of Jesus into terms of present problems and affording light on their solution. Sensible and suggestive.

THEOLOGY.

"The Spirit of God," by the Rev. G. Campbell Morgan. Fleming H. Revell Co., 1900. Pp. 246, \$1.25. This is a book on the work of the Holy Spirit from one of the best known representatives of the Keswick school. It is not in every respect a satisfactory production; the first three parts, which deal with the Spirit prior to Pentecost are rather heavy reading. The interest of the book begins with part four on "The Teachings of Christ Concerning the Spirit." One of the whimsicalities of exposition in which the work abounds is found in what is said regarding the charge given by Jesus to his disciples "not to depart from Jerusalem but to wait on the promise of the Father." "No command was given," it is affirmed, "to these men to pray for the Comforter, nor is it chronicled that they did so. It is somewhat remarkable that commentators almost without exception seem to have taken it for granted that the ten days of waiting were spent in prayer for the Holy Spirit." This is quibbling. The disciples waited; while they waited they gave themselves to prayer—prayer for what? For things in general? No, but for the promised Spirit. They received the gift of the Spirit while upon their knees. With us it is different. We are not to pray for what has been given. Instead of praying for the outpouring of the spirit we are to pray that we may be enabled to receive the Spirit in all His glorious fullness. Our author makes a good point when he distinguishes between the baptism of the Spirit, which he rightly regards as a universal Christian gift, received at conversion, and the infilling of the Spirit, which is the privilege of believers. But what we miss chiefly in works of this kind is a clear recognition of the fact that the influence of the Spirit instead of being something magical or miraculous is something which works along the ordinary laws which govern the moral nature of man. It is something which all Christians need, and it is something which all Christians receive according to their capacity and needs. It is not specially an evangelistic gift, but is something which empowers man to live Christianly in the whole round of daily life. Mr. Morgan's

book, although not a strong one, has in it many suggestive sidelights of thought.

"The Supreme Leader," by Francis B. Denio, D. D. Boston, The Pilgrim Press, 1900. Pp. 296; \$1.25. One of the really valuable books of the year, which serves to illustrate the interest shown in the work of the Holy Spirit in recent books. This is perhaps the best discussion of the question since Dr. J. M. Campbell's "After Pentecost, What?"

PHILOSOPHY.

"The World and the Individual," Gifford Lectures, delivered before the University of Aberdeen. First series, "The Four Historical Conceptions of Being," By Josiah Royce, Ph. D. New York, The Macmillan Co., 1900. Pp. xvi and 588, \$3.00.

Prof. Josiah Royce holds the chair of the History of Philosophy in Harvard University. His latest book contains the Gifford lectures delivered before the University of Aberdeen last year. It is the culmination of a series of works in which Prof. Royce deals with the conception of God and His relation to the individual. He has worked earnestly and with deep insight to fathom the mystery of life and man's place in the whole. The earlier works form a natural approach to this one and also treat of a variety of philosophical problems. "The Religious Aspects of Philosophy" was the first important contribution, and was followed by "The Spirit of Modern Philosophy," which is one of the best histories of modern philosophy for the general reader. Only last year two other works were published by Prof. Royce,—"The Conception of God" and "Studies in Good and Evil," which latter is a collection of twelve vigorous essays on various phases of the problem of life, from Job to Jean Marie Guyan. Professor Royce is an idealist, and is working out a constructive statement of philosophy which indicates an encouraging drift in present day thought.

"As It Was In the Beginning; or the Historical Principle Applied to the Mosaic Scriptures," by Edward Cridge. Fleming H. Revell Co., Chicago. Pp. 121; \$1.25. It is difficult to understand the value of such a book as this. It contains a view of the Bible which reads back into every feature of the Old Testament, the doctrines of the New, and with a liberty of imagination and a grotesque imposition upon the simple narrative of the Bible, to which no scholar of any modern school would be willing to subscribe.

"An Essay on the Conduct and Meaning of Life," by Horatio W. Dresser. New York, G. P. Putnam's Sons, 1900. Pp. 254; \$1.25. Those who have read Mr. Dresser's previous works, especially his "Power of Silence," will not need to be told that this book is well worth the reading, especially by that large class of people who are inclined to the study of psychology as a practical force in self mastery and in the adjustment of one's self to the universe in a helpful and hopeful fashion. The very problems which are confronting this age and which are finding, on the one side, their solution to a certain type of mind in the vagaries of Christian science, theosophy and other forms of mysticism, need a more rational interpretation and one which at the same time will give due heed to the spiritual forces playing in and

about the human soul. This is Mr. Dresser's effort, and in a series of chapters which deal with experience, self-consciousness, the basis of belief in spirituality, mysticism, intuition, the educational life and "the eternal now," the attempt is made to point out the rational outcome of a life which meets all demands by the application of those powers which are at the disposal of every one and which may be so richly cultured through the discipline of a Christian experience and purpose.

MISSIONS AND COMPARATIVE RELIGION.

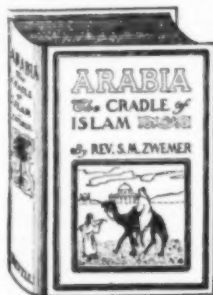
"The Chinaman as We See Him, and Fifty Years of Work for Him," by Rev. Ira M. Condit, D. D. Fleming H. Revell Co., Chicago. Pp. 232, \$1.50.

The studies in Chinese life have been so numerous and interesting during these past few months that it would seem nothing could be added to the discussion. Such books as those recently issued by Rev. Arthur H. Smith and other writers



of similar character have illuminated almost every angle of Chinese character. It has remained, however, for someone to speak a word concerning the large Chinese population on our own western coast, and remember that we have a little China of our own near the Golden Gate. This is the task which Dr. Condit has set himself, and that he has well performed it is apparent to one who takes even a hasty glance through the admirable pages of this book. The Chinese of San Francisco, and the Chinese quarters of other cities are revealed in their true light, but fortunately, the better side of them is shown, or at least, there is given the brighter view of the situation by the ample treatment of the redemptive forces which are at work, and the results which have been achieved in rescuing children from lives of infamy, in disseminating Christian intelligence among the Chinese of the coast cities, and in establishing Christian churches among this population. One of the best features of the book is the large number of illustrations.

"Arabia, the Cradle of Islam. Studies in the Geography, People and Politics of the Peninsula, with an Account of Islam and Mission Work," by the Rev. S. M. Zwemer, F. R. G. S. Introduction by the Rev. James S. Dennis, D.D. Fleming H. Revell Co., Chicago. Pp. 410, \$2.00.



through its pages the system of its arrangement appears more consistent and the interest increases. The geographical features of Arabia are first discussed and the sacred places of the Mohammedan faith are described with a vividness that makes one an actual beholder of the caravans going up to celebrate the great feasts. This descriptive work extends entirely around the peninsula, from Suez to Bagdad, and in discussing the various parts of the country the characteristics of its inhabitants are consistently pointed out.

Then comes the treatment of Mohammedanism; the description of its rise, and the picture of its forms, with some note of its probable future. The sacred book of Islam, the Koran, is characterized accurately, along with other literature of this remarkable people. The arts and sciences of the Arabs receive attention and then the concluding chapters are devoted to that for which so admirable a foundation has been laid, namely, the beginning and progress of the Christian faith in Arabia, with a very full and interesting narrative of modern missionary operations among this people. The book is an encyclopedia in itself. Its maps and diagrams, its chronological tables, and its bibliography show the author to be a thorough scholar, even from a somewhat exacting point of view. One recognizes the best authorities as among his sources, and all these matters are supplemented with large personal knowledge of the themes of which he treats.

"A Handbook of Comparative Religion," by S. H. Kellogg, D. D., Missionary to India, Philadelphia: Westminster Press, 1899. Pp. 179, \$1.00.

This is issued by the Presbyterian Board of Publication and contains an interesting summary of the points in which Christianity appears in comparison and contrast with the ethnic religions.

The various chapters cover, first, a classification of the great religions of the world, and discuss their fundamental agreements; then certain great doctrines are considered and their relative importance in the different religions is set down. Among these doctrines are the idea of God, the doctrine of sin, of salvation, of the future, and of practical morals. The concluding chapter on the Relation of the World Religions to Christianity is of particular interest. The book will be especially appreciated by those who wish a brief and inexpensive treatment of the matter.

"The Wrongs of Indian Womanhood," by Mrs. Marcus B. Fuller, with an introduction by Ramabai. New York, Fleming H. Revell Co., 1900. Pp. 295; \$1.25. No contrast is more effective in the presentation of the elevating power of Chris-

tianity than that between the condition of womanhood under heathenism and the gospel respectively. Nowhere is this better accomplished than in this book. The evils of early marriage, child womanhood, the suttee and other features of heathenism are set forth in forceful portraiture.

"The Cobra's Den, and Other Stories of Missionary Work Among the Telugus of India," by Rev. Jacob Chamberlain, M. D., D. D. Fleming H. Revell Co., New York, 1900. Pp. 270; \$1. A series of stories illustrating the various phases of missionary work in India. One might hesitate to start in to read a missionary treatise, unless particularly interested in the subject, but if he once gets a glimpse of this interesting collection of anecdotes and sketches, opening with the one which gives the book its title, he will almost certainly go straight on to the end.

"The Evangelization of the World in This Generation," by John R. Mott. 250 pages, 12mo, bound in cloth. Net price \$1, postpaid. New York, Student Volunteer Movement for Foreign Missions, 1900. Perhaps no one is better fitted to write of world-wide missionary movements than one whose work has carried him into all parts of the globe in the secretarial service of the Y. M. C. A. Mr. Mott saves himself from misapprehension which might arise from the wording of the title. He means, as he says, the task of taking the gospel to all nations, not of converting all men, nor men of changing national policies at once. He then discusses the obstacles to the success of missions, and reviews effectively the field and forces of missionary work.

CHRISTIAN WORK.

"The New Evangelism," by Henry Drummond. Dodd, Mead & Co., New York, 1899. Pp. 284, \$1.50.

This posthumous work by Prof. Drummond is one of the notable books of the day. It marks the beginning of a new epoch. Prof. Drummond, although a scientist by profession, was, as is well known, intimately associated with Mr. Moody in evangelistic work. When the cry of heresy was raised against him Mr. Moody stood up in his defense, even inviting him to address the Northfield Conference in the face of the most emphatic protests. Nothing in the whole of Mr. Moody's life is more beautiful than this loyal championing of a friend whose spirit and character he admired, but from many of whose opinions he radically differed. But if Mr. Moody had lived to read "The New Evangelism" it is possible that he might have been under the painful necessity of breaking with his friend, for nothing could be more diametrically opposed to all that the name of Mr. Moody has stood for than the teaching contained in the fugitive papers which make up this volume. According to Prof. Drummond the old evangelism is dead. The things which formerly stirred the minds of men fail to do so now. The Gospel is unchanging in its substance, but evidently some new method of presenting it to the minds of men must be found. That is his contention. He says "As the serpent periodically casts its skin, so truth; the number of times it has cast its skin marks the number of stages in its forward growth. Many of the shelves of our theological libraries are simply museums of the cast skin of truth." The new evangelism, then, implies a new evangel; it implies

that in the Gospel preaching of to-day the point of emphasis must be changed. Less must be made of the Christ of yesterday and more of the Christ of today; less must be made of the Christ who died, and more of the Christ who lives. It is the living, loving, personal Christ of today with whom men must be brought into contact. Prof. Drummond admits that while the new evangelism is at our doors it has not fully come. Crystalization is not yet completed; but it is going on. The period of destructive criticism is past, and the church has now come to the period of reconstruction. Negations will not satisfy; the demand of the hour is for positive truth, vital truth. The watchword of theology, "Christ is our logic," must be changed into the watchword of religion, "Christ is our life." The two distinguishing features of the new evangelism that is surely coming will be these: First, it will be ethical; that is to say, it will present the doctrine of the cross as an ethical force. In the second place it will be undogmatic. It will pay less regard to certain stereotyped forms of truth, and more to the essence of truth. This point is illustrated thus, "A little child whose mamma had prepared for him a very wholesome and delightful pudding asked 'What is in it?' 'There is an egg in it,' said the mother. 'Where is the egg?' asked the child, after close and incredulous inspection. 'It is mixed with it,' she explained. It is in that diffused form that Christian doctrine will have to be administered in the future. This is a mere indication of the trend of Prof. Drummond's timely and thought-provoking book. Every preacher out to read it.

"The Clerical Life, a Series of Letters to Ministers," by John Watson, Marcus Dods, Robertson Nichol, and others. Dodd, Mead & Co., New York, 1898. Pp. 256, 75 cents.

This volume reminds one of Dr. Campbell's little book, "Clerical Types," which he first published under the nom de plume of Hames Mann. It contains a series of chapters written by prominent ministers and teachers, discussing the various types of ministerial character, such as The Young Minister who is Given to Anecdote in the Pulpit, The Minister Who Has No Theology in His Sermons, The Minister Whose Sermon Lasts an Hour, The Minister Who is Unsuccessful with Children, and others of equally interesting character. The book is excellent reading as a mere entertainment, and it has a fund of suggestion to ministers as well as to laymen which makes it worth purchasing.

"Revivals and Missions," by J. Wilbur Chapman, D.D. New York, Lentilhon & Co., 1900. Pp. 212, 75 cents.

This book contains no little matter which will be found of interest to those who are looking for suggestions in revival work. By "missions" Mr. Chapman refers to those brief periods of evangelistic work which receive that name in the English Church and the Episcopal Church in America.

The first few chapters are devoted to a somewhat scrappy, irregular history of evangelism in this country, which turns out to be for the most part clipped from other works. The latter part of the book is more valuable, dealing with revival methods.

POETRY.

"Smiles Yoked With Sighs," by Robert J. Burdette, with pictures by Will Vawter. Indianapolis, The Bowen-Merrill Co., 1900. Pp. 180; \$1.25. To the delightful bits of poetry, both humorous and pathetic, as the title implies, and as Mr. Burdette's work always is, the artist has added a host of half-page and thumb-nail sketches, making the book one of the most attractive of the season, and capable of furnishing rare enjoyment for all ages of readers. In the "Plaint of Jonah," for ex-



ample, where the ills of life are set forth in quaint fashion in a poem on the events of life whose margins are embellished with stray sketches of gourds, whales and upthrown prophets, occurs this stanza:

"When I would rest beneath the shade
Comes the shrill-voiced book-selling
maid,
And smites me with her tireless breath
Then am I angry unto death."

"Home Folks," by James Whitcomb Riley. Indianapolis, The Bowen-Merrill Co., 1900. Pp. 166; \$1.25. Not since Burns has any poet so taken hold upon the popular heart as Riley. This latest volume includes not only many poems in the style made familiar to all readers through his numerous earlier works, but as well a number of occasional poems read by him



JAMES WHITCOMB RILEY.

at banquets and elsewhere in honor of eminent men like Grady, Lawton, Stoddard, Field, etc. It is evident that the fountains of laughter and of tears have not been exhausted in the genial Hoosier poet. A stanza of the initial and title poem runs:

"Home folks—they're jist the same as kin—
All brung up, same as we have been,
Without no overpowerin' sense
Of their uncommon consequence."

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"The Life of Christ." A poem by Rev. Samuel Wesley, Vicar of Epworth. Chicago, The Union Book Co., 1900. Pp. 516. Sold by subscription.

Comparatively little is known of the father of John and Charles Wesley and probably few of this generation are aware of the fact that he published a poem covering the entire life of Christ in heroic verse, which combined a Miltonian elevation of thought and language with the smoothness and rhythm of Pope's work. Twice since that time the work has been republished and has met with acceptance—once when Thomas Coke of the University of Oxford revised and published it and recently when Edward T. Roe discovered it in a second-hand store and brought it out with the imprint of a Chicago house. The poem is not a mere effort to write poetry, but has no little of the real fire of genius in it, touched with religious fervor of an unusual kind. One perhaps is able to see in this poem the tokens of that power which appeared in more active form in the two sons. The embellishments of the present edition are found in the introductions of the two editors and the life of Samuel Wesley, by Rev. Frank Crane of Chicago. One of the chief beauties of the work is the series of reproductions of celebrated paintings, by such artists as Raphael, Hofman, Ploekhorst and Munkeasy.

"The Hidden Servants, and Other Stories," by Francesca Alexander. Boston, Little, Brown & Co., 1900. Pp. 234; \$1.50. The author of "The Story of Ida," and "Road Side Songs of Tuscany" has put into rhyme some of the most attractive legends of Italian life, and this volume puts lovers of that type of folk-lore which gets nearest the heart of a people under fresh obligations to her. Her long residence in Florence has given her exceptional approach to the peasant life of that sunny land.

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FICTION.

"The Black Wolf's Breed." A story of France in the old world and the new, happening in the reign of Louis XIV. By Harry Dickson, Indianapolis. The Bowen-Merrill Co., 1899. Pp. 288, \$1.50.

Since the appearance of Conan Doyle's "The Refugees" some years ago, it has been quite the fashion to locate a story on both sides of the Atlantic and show the interplay of forces between the two continents. This has been successfully done in "Richard Carvel" and "To Have and to Hold," as well as in numberless others of less prominence. It is also the arrangement of this book, which is excellently written and comes very near making a bid for equality in dash and spirit with the "Prisoner of Zenda." The hero goes on a delicate mission from one of the governors of the Louisiana province to the court of Louis XIV, and after passing through numberless dramatic and exciting scenes, comes back at the moment when war breaks out between the French and Spanish. Such stories have an interest in portraying the traits of both the provincial and capital life in a time when history was most picturesque.

"Alice of Old Vincennes." By Morris Thompson, Indianapolis. The Bowen-Merrill Co., 1900. Pp. 419, \$1.50.

The tendency toward romantic writing is strongly emphasized by recent contributions to the fiction literature of our time, and this book is in line with the tendency. A bit of American history has been selected as furnishing the background for a very attractive story of love and adventure. The old Fort of Vincennes in southern Indiana was, perhaps, the most important outpost of the early colonies between St. Louis and Detroit, and the story goes back to the period when the whole Mississippi Valley was in dispute between the Americans, aided by the French and some of their Indian allies on the one side, and the English with other Indians, as their antagonists. The story has a sustained interest and helps to illustrate in an attractive manner a period in our history concerning which little is known save the operations of the forces under Washington in the more thickly settled colonies. It is interesting to have a glimpse into the wilderness where such figures as Daniel Boone and Simon Kenton played their parts.

"The Cobbler of Nimes." By Mary Imlay Taylor. Pp. 276, 12mo. A. C. McClurg, 1900. \$1.25.

In this little volume we have a most delightful example of the successful historical novel. The interest which always attaches to a persecuted people is here aroused for the Huguenots of Languedoc in their heroic struggles for liberty of conscience against the tyranny of Louis XIV, just following the revocation of the Edict of Nantes. In the first chapter the situation is thrilling, nor is the standard there established lowered to the end. The principal characters are the hunchbacked cobbler, a fat, easy-going priest, Madame St. Cyr and her granddaughter Rosaline, a charming young girl, and her lover, M. d'Agnesseau, and a viciously wicked old woman, whom men called La Louve, the she-wolf. The little crippled cobbler, though so ugly that he had no friends

save the household of Madame St. Cyr, had the soul of a noble, helpful man, whose only happiness lay in trying to lighten the burden of his friends, and in the end it is by giving his own life that he saves those of Rosaline and her lover. The book throughout is intensely interesting, touching lightly though faithfully the historic events which give it its *raison d'être*.

"Fortune's Boats," by Barbara Yechton. Houghton, Mifflin & Co., Boston, 1900. Pp. 357; \$1.50. In the present tendency of modern fiction to approach the precipice of realism as nearly as decency will permit, it is good to read such a book as "Fortune's Boats." One lays it down feeling a renewed belief in one's youthful ideals—a pure womanhood and an honest manhood. There is a refreshing amount of marrying and giving in marriage throughout the book, and the home life of the Jeffrey family is so simple and natural it is a pleasure to be admitted into the confidence of such real, every day people, and introduced to such a superior cat as "Miss Wee-wee." There is no especial plot, but an interesting description of daily happenings, in an interesting family of girls and among their friends and admirers. The work among the poor by Judith Jeffrey and the good she is able to persuade her friends to do with their money, gives the author opportunity to make a strong plea for the needs of childhood in the tenement districts of our large cities.

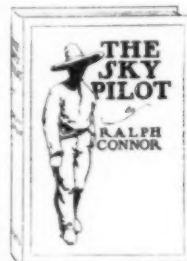
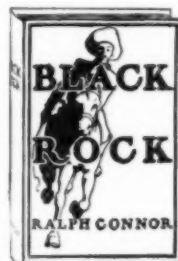
"The Black Gown," by Ruth Hall, author of "In the Brave Days of Old." Houghton, Mifflin & Co., Boston. Pp. 318; \$1.50. Like many other of the present day novels, it deals with the early history of this country, when French and Dutch were striving for a permanent foothold, and during the frequent and dreaded Indian outbreaks, and when the time had come for the colonists to forget all other nationalities in the recollection that they were Americans. The occurrences are in the vicinity of Albany and north. "The Black Gown" was the name given to a Jesuit priest at the mission of La Presentation (now Ogdensburg). Another character around whom the principal events of the story cluster is a young Dutchman, Cornelius Sleight, whose strange resemblance to the priest serves at times to protect and again to endanger his life, he being hated by the Indians, and himself said: "I look for scant grace from a British officer." The book is well written and interesting throughout, and will be greatly enjoyed by lovers of adventure.

"Western Georgia Sketches," by Will N. Harben. Chicago, A. C. McClurg & Co., 1900. Pp. 305; \$1. Here are found some interesting sketches depicting the homely life of the humble white people and negroes of this section of the south. It is an admirable series of dialect stories, among the best being "A Humble Abolitionist" and "The Sale of Uncle Rastus."

"Patroon Van Volkenberg," by Henry Thew Stephenson. Indianapolis, The Bowen-Merrill Co., 1900. Pp. 360; \$1.50. One of the deservedly popular books of the year. It is a tale of Old Manhattan in 1699, and shows the historic background of the days of the early English governors, and of William Kidd, the pirate. The

action is brisk, the interest is sustained and the stir of life, romance and conflict are in the air from the start. The exploits of the Red Band, an organization of oath-bound outlaws, under the leadership of the Patroon, ostensibly a friend, but really an enemy, of the liberties of the young city of New York, form the theme of the work, in which love and danger have full place. Several finely executed colored plates add to the attractiveness of the volume.

"Beyond the Marshes," by Ralph Connor. Fleming H. Revell Co., Chicago, 1900. Pp. 36; 25c. Those who have read "Black Rock and Slay Pilot," will wait with in-



terest to hear of fresh books from the same hand, and this little volume in the series of ideal messages will be sure of a welcome. It is a word of encouragement put into a bit of sketching from a Scotch home in the Canadian wilds.

"The Young and Old Puritans of Hatfield," by Mary P. Wells Smith. Boston, Little Brown & Co., 1900. 16 mo.; \$1.25. The popular series of "Young Puritans" comes to a close with this, the fourth volume in the list. It deals with historical events in the period of King Philip's War in the Connecticut valley. No better manner of teaching American history could be devised than the use of such stories, founded on the facts of our country's past experiences, Children, especially boys, are sure to be enthusiastic lovers of such books.

"Carolina Sketches, Phases of Life Where the Galax Grows," by Mary Nelson Carter. Chicago, A. C. McClurg & Co.

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1900. Pp. 313, \$1. This is an admirable companion to the Northern Georgia sketches from the same presses. The author enters into familiar and friendly conversation with the people, and reproduces their dialectical oddities with a clever touch.

"Phebe; Her Profession," by Anna Chapin Ray. Boston, Little, Brown & Co., 1900. Pp. 285; \$1.50. A sequel to "Teddy; Her Book," by the same author, in which characters made familiar in the earlier story, such as Teddy, Babe and Billy, reappear. Among the recent stories of girl and boy life this is worthy of a place well to the front.

"In the Hands of the Redcoats," by Everett T. Tomlinson, author of "Boys of Old Monmouth" and "A Jersey Boy in the Revolution." Houghton, Mifflin & Co., Boston, 1900. Pp. 370, with illustrations, \$1.50. This is a thrilling tale of the Jersey shore in the days of the revolution. Almost all of the incidents are true, the author having drawn upon the works of recent historians and local family histories for many of the details. He has admirably succeeded in his aim to portray the heroism and suffering of the many who suffered months of terror and torture and finally death at the hands of the Tories. From the personal recollections of a man once confined on it, is based the story of the old Jersey prison ship, where it is said that almost eleven thousand lives were sacrificed during the war of the revolution. Mr. Tomlinson has visited the localities of which he has written and his story is an excellent one for boys of all ages and classes.

"Kelea, the Surf-Rider; A Romance of Pagan Hawaii," by Alexander Stevenson Twombly; with illustrations. New York, Fords, Howard & Hulbert, 1900. Pp. 400; \$1.50. A fascinating and exciting story of ancient days, before the advent of the white men in the islands. The heroine is a powerful, savage, yet high-minded young islander, who finds a rival in a young and gentle maiden, the two seeking, each in her own way, to win the love of the hero. The studies of the lives of the earlier natives are well put up and convincing.

"The Judgment of Peter and Paul on Olympus," a poem in prose by Henryk Sienkiewicz, translated from the Polish by Jeremiah Curtin. Boston, Little, Brown and Company, 1900. Pp. 12x23; 75c. In this small and attractive volume are contained two of the shorter stories of the author of "Quo Vadis," the title story and another called "Be Thou Blessed," the latter being a story of Krishna. It is illustrated and printed on one side only in purple ink, with ornamented borders.

CHILDREN'S BOOKS.

"Chinese Mother Goose Rhymes." Translated and illustrated by Isaac Taylor Headland, Pekin University. Chicago, Fleming H. Revell Co., 1900. Pp. 160, \$1.25.

If we may trust the contents of this most attractive Chinese book, the little folks are about the same the world around. Every page gives a bit of poetry of the Mother Goose sort, gathered from the Chinese literature, and reproduced here, first in the original Chinese charac-

ters and then in English translation. Almost every page is embellished likewise with illustrations appropriate to the subject, most of which deal in delightful fashion with Chinese child life. There is here all the charm of the Mother Goose spirit, with a large amount of information concerning other people on the opposite side of the world.

"With Buller in Natal, or a Born Leader," by G. A. Henty. New York, Charles Scribner's Sons, 1900. Pp. 370; \$1.50. No one who has had to do with children's reading in the past few years, especially that eagerly sought for by wide-awake boys, will need to be introduced to the Henty books. Nearly every important historical epoch in modern times has been made fascinating to boys by this prolific writer. The British-Boer war is the theme of his latest book.

"Three Years With the Children," by Amos R. Wells. Chicago, Fleming H. Revell Co., 1900. Pp. 282; \$1.25. Professor Wells always writes suggestively, and few writers who produce such abundant contributions to current Christian literature in books and journals maintain so high a standard of value. This book is a collection of short discourses on themes of value to children and their parents. It is particularly suitable for Sunday afternoon family circles.

"Squirrels and Other Fur Bearers," by John Burroughs. Boston, Houghton, Mifflin & Co., 1900. Pp. 143; \$1. John Burroughs has been the prophet of nature to this generation. That pathway to the heart of an unknown world of plants and animals which so many are finding attractive today, was discovered by him. The love of wild animals, and the passion to know something of them, especially those gentle creatures which can teach children such valuable lessons, are taught helpfully and delightfully in this book. It is enriched with many colored plates.

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Tomorrow I will live, the fool doth say!
Today's too late—the wise lived yesterday.
—Young.

FIVE MINUTES' SERMON.

By Peter Ainslie.

*How hard is it for them that trust in riches to enter into the kingdom of God.—Mark 10:24.

I have recently had several sermons on this subject, although not on this text, and, while it is perhaps the most unpopular of all themes, it is undoubtedly one of the most important. Its unpopularity demands its frequent presentation. People love money more than they love God, and this love of money is the root of all evil. The great sins of this day are based upon the love of money, and people's opposition to the best things in the world, like missionary work and charitable institutions, is based on the fact that these things require money. My text is a clear statement that they who trust in riches will hardly enter into the kingdom of God. I believe that the Scriptures teach that the liberal and cheerful giving of one's money is as important in the plan of salvation as baptism. If there is one sin today over that of any other it is covetousness. What someone has, if it has any value at all, there are a thousand wanting it. We talk about the coarser sins about us as though they were all, when really more common than the coarsest and more frequent than the commonest is the sin of covetousness.

People make money, and this is a holy service, but their holding onto it is an unholy thing. One frequently forgets friends, relatives and the Almighty to hold onto a few dollars that he can only carry to the grave. Trusting in riches has divided families and corrupted purity. It is often stronger than the love of kindred, and a quarrel over a will is now a common thing. One is not even allowed to do with his own money as he wills to do with it. The breaking of wills, in nearly every case, is pure and simple roguery, and the money so gotten is just as the money that the thief gets when he breaks in the back window while the family is asleep and quietly breaks the lock on the trunk and makes his escape with—may be—twenty-five or one hundred dollars. This man is sent to prison, while the one who breaks a will is honored and respected. You had better suffer wrong; you had better be defrauded; you had better be a pauper, than hold as your own money that which you stole out of the dead man's coffin. It is dishonest money and it will meet you at the judgment as the thirty pieces of silver will meet there the betrayer of Jesus.

The Christian is too frequently mean with his money. His financial dealings make him smell bad. The disciple ought to bear the chief characteristic of Jesus, which was liberality. Liberality is the greatest heart cultivator. It is profitable. You take a dollar and calculate its increase by compound interest, and you will find in 140 years it will amount to

two and a half millions. That is by the earthly calculation, and certainly God will make a dollar laid up for him grow even more rapidly. Trust in God and not in riches. Set not your affections on the earth. Give that that you love most to Him whom you love best. That is sacrifice; that is religion in motion; that is God on the earth. Thousands are doing this today; thousands love to give as much as they love to pray; thousands have conquered the purse by letting God conquer the heart. Christian liberality is increasing and God is living in men.

Our Father, Thou hast given us much, and we ask for grace to use wisely what Thou hast laid in our hands. Amen.

BIBLE SCHOOL.

THE RICH YOUNG RULER.

Matt. 19:16-26.

Golden Text: Children, how hard is it for them that trust in riches to enter into the kingdom of God?

It is now the last of March, shortly before the time of the crucifixion of Jesus. Jesus is still in Perea on His way to Jerusalem. The rich young ruler, eager, reverent and very moral, recognizing the superiority of Jesus over the rabbis, kneels as he asks the question, "Good Master, what good thing shall I do that I may inherit eternal life?"

Testing His Character.

God tempts no man but he tests every man. Jesus tests this moral young man. He puts a question to him: "Why callest thou me good; there is none good but one that is God." Then, without waiting for an answer, Jesus says: "Keep the commandments." When Jesus had enumerated several of the commandments the rich young ruler could honestly say: "All these have I kept from my youth up." Like Paul he was blameless as touching the law. Then Jesus puts before him the supreme test. Paraphrasing Christ's language we have: "Give up the idol of your heart—your riches—and follow me in poverty." This was too much for the young man, for he had great possessions. A man may keep the entire decalogue and yet be as selfish as sin. It is not necessarily wicked to possess great wealth. But it is sinful to let even a penny shut God and eternal life out of our hearts. With all his excellencies and his morality this young man failed to stand the test.

One Thing Thou Lackest.

Any young man who has as many good qualities as the rich young ruler is to be congratulated. He loved his Bible, he was a faithful attendant at church; indeed, he was a ruler in the synagogue; he was temperate—he evidently had all the many virtues and moral qualities we admire in a young man. One thing kept him from inheriting eternal life. He lacked consecration to Christ. He lacked the sacrificial spirit. Lacking the central quality of Christianity we lose all.

The Danger of Riches.

Everything that is valuable has its dangers. Authority is a good thing, but it makes some men tyrants. Liberty is a good thing, but it makes some men licentious. Education is a good thing, but it makes some men exclusive.

It is well enough to have sufficient wealth for culture and charity, but Jesus teaches that it is almost impossible to keep riches from crowding sympathy and

the sacrificial spirit out of our lives. It is just as impossible for a man who loves his riches more than he loves Christ and sorrowing humanity to enter the kingdom of heaven as it is for a camel to go through the eye of the iron needle.

Morality Not Eternal Life.

One thing this lesson teaches we should never forget. Morality does not insure us eternal life. We are glad to have cultured, moral young men attending our churches and reverently listening to the words of life taught in the Bible school, but if they fail to take up their cross and follow Jesus their morality will not save them from sin and death. There are sins of omission as well as sins of commission. Christ wants young men to become Christians not only for their own salvation, but that they may help save others. May every young man that reads this lesson determine to follow Jesus heroically at whatever cost and inherit eternal life.

Charles A. Young.

University of Virginia.

CHRISTIAN ENDEAVOR.

SPENDING TIME AND TAKING PAINS FOR CHRIST.

Matt. 25:1-13. Dec. 2, 1900.

Love's delays are valuable tests of our affections. Likewise the Lord's delays reveal to us our real faith in Him and our real loyalty to Him.

To do it right is not only the best, but is also the quickest way of accomplishing a task. Indeed, it never is accomplished until it is done right.

We would retain no other kind than a painstaking domestic or artisan. Neither will Christ approve our work as vine-dressers, shepherds or priests unless it be done with painstaking care.

It is too late to begin taking pains for Christ, and to dedicate time to Him, when like a fire bell at midnight their rings out the startled cry, Behold the Bridegroom! Come ye forth to meet Him.

Those who are trusting to their baptism and religious experiences to save them are like the foolish virgins. Had the Bridegroom come years ago their lamps would have been burning, and they could have entered in. But while the Bridegroom has tarried they have slumbered and their lamps have burned low and waned into darkness. They cannot enter in to blend with those more worthy ones who were faithful unto the end and have received the crown of life.

Up to the point of filling their lamps and going forth to meet the bridegroom, the virgins were equally wise. The difference was that part of them spent a little more time and took more pains to fortify themselves against an unusual delay in the Bridegroom's coming; they took oil in the vessels with their lamps. Just those few extra moments devoted to precaution against untoward contingencies made all the difference between joyfully entering into the assembly, and being shut out in the darkness. So most men have a fair degree of virtue. To a certain distance they walk abreast of the victors in the great contest between good and evil. But when some great crisis in

*This is the golden text for the Sunday school lesson for Dec. 2, 1900.

human experience is reached there is a separation. Some survive it, others fall by the way. Some are vanquished by it, others rise superior to it. The difference between the victors and the routed is probably accounted for by the fact that one devoted a few hours each week to personal discipline, soul training, character building, that the defeated spent in frivolously seeking to "kill time."

It seems to us that if those unfortunate virgins had appreciated the privilege of attending the wedding banquet very highly, they would have guarded it against the very common mishap that befell it. We have been invited by the Father of Jesus to a far more desirable banquet. Around us we see falling by the way multitudes invited to be our fellow guests. We see it is one thing to be invited and quite another to sit down to the feast. By devoting to it the time and painstaking we do to the ordinary affairs of life, and especially to any affair in which we are particularly interested, we can make not only our calling but also our election sure.

Jacksonville, Ill.

Geo. L. Snively.

PRAYER MEETING.

REASONS FOR THANKSGIVING.

Luke 17: 11-19; I Thess. 5: 18.

In this materialistic age we are apt to arrogate to ourselves powers and prerogatives which are not our own. How many a man has finished some piece of work, made a discovery, or amassed a fortune, inwardly saying: "This is the work of my hand, the fruit of my toil, the product of my genius—I did this; it is mine." We become vainglorious and proud and forget that "every good gift and every perfect boon is from above, coming down from the Father of Lights, with whom can be no variation, neither shadow that is cast by turning."

Sin of Ingratitude.

Ingratitude is the sin of the many. How prone are we to complain and find fault; and how little are we truly thankful for. The inconveniences and misfortunes of life many of us protest against most bitterly, thinking that no one has quite so hard a lot as we have; the blessings of life we take as a matter of course, not stopping to thank anyone. What a striking illustration we have in the case of the ten lepers who were cleansed by the Master, and only one returned to give glory to God and return thanks to his benefactor; and what a significant fact that this one who returned to give expression to his gratitude, was a Samaritan.

The Blessing of Service.

When your spirits begin to droop and you feel that there is little in your life for which you can praise God, arouse yourself and in the name of the Blessed One go down among the poor and suffering ones of earth, show them genuine sympathy and do them some kind and generous act. There is nothing refreshes the soul and dispels ennui like sharing your life with someone who is less favored.

Cause for Thankfulness.

The Apostle Paul exhorts the Thessalonian brethren "in everything to give thanks." Surely we have much more to be thankful for than did they. What a blessing is life with all of its opportuni-

ARE YOUR KIDNEYS WEAK?

Weak or Diseased Kidneys Poison the Blood, Break Down the Entire System and Bring on Bright's Disease.

To Prove What the Great Kidney Remedy, Swamp Root, Will do for YOU, All Our Readers May Have a Sample Bottle Sent Free by Mail.

You know what happens to a sewer when it becomes clogged, don't you?

Do you know what happens to the human system when the kidneys become clogged? They are unable to throw out the impurities from the blood and become infected with poisons; they decay, fall apart and pass out in the urine; the blood, unfiltered, carries the poison all over the system, and if not checked death follows. The kidneys are the sewers of the human system.



Laboratory Where Swamp-Root, the World Famous Kidney Remedy, Is Prepared.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes; sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

When you are sick, then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root, the great kidney remedy.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

ties, created as we are in the image of our Maker, and with the power of mind and heart so that we can think his thoughts after Him. Not only life but "abundant life" "life eternal," is granted to us through Jesus our Savior and Brother. How thankful we should be that we can labor with Him for the regeneration of the world, having been elected to a place of trust and responsibility in His kingdom. A growing sense of unity and brotherhood is a source of great congratulation. A new social consciousness is taking hold of the church and a race solidarity is one of the world-wide movements for which the heart of the Christian must rejoice. But time would not permit us to enumerate all things for which we should be

Perhaps you are in doubt about your kidneys and want to find out. Here's a simple test. Take from your urine passed when you arise in the morning about two ounces; place in a glass or bottle and let it stand for twenty-four hours. If upon examination you find any settlements or sediment, if it is milky or cloudy, or if particles float about in it, disease has gotten a foothold in your kidneys and Nature is calling for help.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, you would profit by taking Swamp-Root every now and then as a preventive, and thus absolutely forestall kidney and bladder troubles.

The famous new discovery, Swamp-Root, has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case, that a special arrangement has been made with The Christian Century by which all of its readers who have not already tried it, may have a sample bottle sent absolutely free by mail; also a book telling all about kidney and bladder diseases, and containing some of the thousands of testimonial letters from men and women reclaimed to lives of happiness and usefulness by the means of Swamp-Root, the great kidney remedy.

Swamp-Root is pleasant to take and is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure and state that they read this generous offer in The Chicago Christian Century when sending your address to Dr. Kilmer & Co., Binghamton, New York.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottle at the drug stores everywhere. Remember the name, Swamp-Root, and the address, Binghamton, N. Y.

grateful—health, friends, home, schools, privileges of worship, etc.

"Oh give thanks unto the Lord for His mercy endureth forever." "All things are yours . . . the world, or life, or death, or things present, or things to come; all are yours: and ye are Christ's; and Christ is God's." therefore let us rejoice and take courage and press forward.

F. F. G.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. Gregory Doyle, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

Notes & Personals.



Paul H. Castle moves from Virden to Centralia, Ill.

Copy for the C. E. reading course failed to reach us in time for this issue.

W. A. Green has taken charge of the church at Irving, Ill., to begin at once.

W. E. Spicer began work with the church at Sterling, Ill., November 11th.

Any book mentioned in this number may be ordered from The Christian Century Company.

W. L. Wray, pastor at Henry, Ill., reports two confessions Sunday evening, November 11th.

C. A. Burton has been called by the church at Virden, Ill., and will take charge of the work at once.

Bro. B. Cunningham of Rariton, Ill., is available as pastor of some church or churches on reasonable terms.

T. A. Hedges reports from La Grange, Mo., November 16th, that there were fifty added at Cherry Box, Shelby county, recently.

Ellis B. Harris of Central Christian College, Albany, Mo., reports two additions at regular service last Lord's Day, the 11th.

S. D. Dutcher has just closed a short meeting with S. B. Moore and the Compton Heights Church of St. Louis, Mo., resulting in seventeen additions.

Much of our correspondence and several departments of the paper were necessarily crowded out this week on account of the special book matter. We beg the indulgence of our contributors.

W. C. Swartz, Olney, Ill., reports the confession of a young man at his appointment at Bellmont, November 11th. The congregation at Bellmont is repairing and improving its house of worship.

There were four confessions, two reclamations, two additions by statement and one by fellowship at the regular services at Charlottesville, Va., last Sunday, November 11th. Bernard P. Smith, pastor.

A. J. Renforth, pastor at Hampton, Va., reports twenty-three additions in a recent meeting at that place. The prospects there seem to be very good. They expect to dedicate their new house of worship early in spring.

T. J. Shuey of Valparaiso, Ind., began a meeting at Pontiac, Ill., Harry Holmes, pastor, Monday night, November 12th, under the direction of the State Board. He expects after the holiday to hold a meeting at Henry, Ill.

Brother R. A. Omer of Camp Point, Ill., commenced a meeting at Albany, Mo., the 11th. Brother Alderman is one of C. C. C. ministers to the people here. He, with the valuable assistance of Brother Omer, expects a good meeting.

D. N. Middlekauff, on his way from Oakland, Cal., to Chaumont, N. Y., paid us a call. He expects to serve some of the churches in the East. He has spent a number of years laboring with the churches on the Pacific Coast.

Brethren Gray of Mt. Healthy and Taylor of Norwood, Cincinnati, O., have arranged for an exchange of a series of lectures. Bro. Taylor gives a week on "The Kingdom of Heaven" and Bro. Gray a week on "The Books of the Gospel."

E. W. Brickert, pastor at East Des Moines, Iowa, writes us as follows: "Abundantly does the Blessed Father continued to bless us. Accessions at every service for several weeks. Sixteen in three weeks, for which we are deeply grateful."

The last number of the Missionary Voice from the Foreign Society is on our table. It is freighted with good things about the work of the society. It is eight pages—double the usual size. The Voice is deservedly popular with the friends of the foreign work.

We announce with this issue the organization of The Christian Century Loan Department, which enables any paid-up subscriber to The Christian Century to borrow from us any books mentioned in our book columns. Full particulars furnished on application.

On Friday evening, November 9th, a reception was tendered Clare L. Waite, pastor at Douglas Park, by the Endeavor Society. The occasion was to rejoice because of the inauguration of regular services, having heretofore met on Sunday afternoon. W. B. Taylor delivered the address.

J. A. L. Romig and C. M. Hughes, singer, are in a meeting at West Liberty, Iowa, one of the best churches in the state. G. W. Burch is pastor there and a great meeting is expected. Bro. Hughes is available for engagements for January and February, and might be secured during the latter part of December.

The following is clipped from the Chicago Christian Missionary Bulletin: "The Central begins a meeting Monday, November 26th. No people in this city have a harder proposition than these. We ask for the united prayers of the brethren that the faithful of this congregation may be saved to the brotherhood."

During the week ending November 15th the Foreign Society received \$12,465.96, a gain over the corresponding week in 1899 of \$12,044.98. We hope the Twentieth Century Fund will not fall a dollar below \$200,000 for foreign missions. Send offerings to F. M. Rains, corresponding secretary, box 884, Cincinnati, O.

Word has just been received of the sudden death of Bro. R. B. Jameson, an active member and deacon of the University Place Church at Des Moines, Iowa. Full particulars have not reached us yet. Bro. Jameson was a noble man and a true Christian. His numerous friends will be pained to learn of his death. Our deepest sympathy is extended to the members of the family.

R. F. Thrapp of Pittsfield, Ill., writes that, on account of an oversight by their local officers, their C. W. B. M. report does not appear in Illinois' C. W. B. M. report. The society there has done the best work and raised more money than for years past. They have increased their membership, observed C. W. B. M. day, gave to state work, assisted in bestowing life membership; in all, contributed about \$75.

Lawrence Wright, evangelist, began a meeting at Greeley, Iowa, November 4th. He writes as follows, dated November 12th: "Last night the house was crowded. The first thing in order here is a 'revival.' This is a good moral town, above the average, I think, but spiritually the condition of all the churches is well described in Revelations 3:15. We hope

to be able to give a better report before this meeting closes."

The church at Princeton, Ill., where J. G. Waggoner ministers, is painting and otherwise improving its house of worship. While the auditorium is being painted regular services are held in the lecture room. Two persons made the good confession, but Sunday evening and one in the morning returned to the church who had wandered away. The church is thankful for its prosperity.

Errett Gates of the Divinity House has recently returned from a very successful trip west in the interest of the House, for whose endowment he is providing. He remained in the West after the Kansas City convention, visiting several cities and enlisting many friends in the support of the work. He has just left for the East, to be gone several weeks, and already reports received from him indicate the fine success he is having.

H. T. Morrison, after a tour of over six months in the Dominion of Canada, which took him as far east as Prince Edward Island, has returned to his home at 1384 Jackson boulevard, Chicago, where he can be addressed in the future. During his tour he preached ninety-nine times and at twenty-nine different places. He returns in the best of health and is ready to hold meetings anywhere in the West his services may be needed.

Georgia L. Osborne writes us as follows from Jacksonville, Ill., dated November 15th: "The Old Folks' Home will be located in Jacksonville, Ill. An efficient board of officers has been elected from the membership of the church and work enthusiastically begun. Already two life memberships have been taken, one by Mrs. T. N. Hall of Pittsfield, Ill., another Dr. Virginia Dinsmore, Jacksonville, Ill., and more to follow. Mrs. Lutie B. Hatch has asked to furnish the first room complete in memory of her husband, Dr. H. Lee Hatch."

The ladies of the Hyde Park Church have been holding a "rummage sale" at 1914 State street during the past week which has proved a novel yet profitable undertaking. A vacant store room was secured in one of the thickly inhabited parts of the South Side, where the people are mostly negroes. Second-hand and cast-off garments and goods of all sorts were gathered up and offered for sale. The response on the part of the poor people of the district was instant and hearty. They came in large numbers, and in two days the large stock was exhausted. The value of this work as a philanthropy is apparent. The people are poor, but they will appreciate and care for garments and shoes for which they pay even a trifle more than what is given them outright. Meantime, the work is not only an education in social helpfulness but, as the material is all contributed, something is realized for the church. So well pleased were the ladies with their first experience that they propose to make another similar effort soon. The demand for clothing, especially men's suits and overcoats and underwear of all kinds, shoes, dresses, etc., is very great. If any readers of the Century wish to assist by contributing articles of this sort, they can leave them at the Century office, or write Mrs. Lena Faust, 306 60th street, who will see that they are collected. Boxes sent from out of the city will be welcomed, and will be a means of help.

Correspondence

NEBRASKA SECRETARY'S LETTER.

Samuel Gregg of Harvard has been chosen as corresponding secretary of the seventh district in the room of Bro. Wilkinson, who takes the Cotner financial work. A good convention is reported at Minden.

Harvard will begin a meeting Nov. 11th with Chapman and Routh as preacher and singer. There were five additions to that church in October.

The work at Exeter is moving forward hopefully. Two additions in October. They are hoping to secure Atwood and wife for a meeting in March.

The Dorchester meeting is growing. In the midst of its beginnings they remembered Nebraska Day. Missions never hurt a meeting.

Bro. Beem will hold a meeting at Unadilla next.

J. L. Stine will continue with the church at Auburn. The hearing is good and increasing. The Bible school is thriving. They observe Nebraska Day on the 11th.

L. S. Burnham has taken the work at Johnson for half time, and can be had for half time by some other church needing such work. Bro. Burnham is an energetic young man, and will make a splendid preacher.

Geo. Rader will hold a meeting at Edenville soon. They are hoping for great things from it. This church sends double its apportionment.

This is a good time of year for the pastors to urge the matter of subscriptions to our church papers. The winter months are on us. The great controversy is ended, and the people will want something to read. It would better by far be one of our own papers than the semi-religious weeklies full of pictures. Go after the subscriptions, do not wait for them to come to you.

Ray Harris is preaching regularly at Summit and Rising City, having located at David City as a lawyer.

We are glad to note that Bro. A. K. Wright will not leave the state, but has located at Stella and Verdon.

N. T. Harmon has closed his work at Schuyler. He spent Lord's Day, 4th inst., at Elmwood. He may hold a meeting at Fullerton soon.

Bro. S. T. Martin is the president of District No. 3. Bro. Howard Cramblet, South Omaha, is corresponding secretary.

The minutes have been mailed at last, about six weeks earlier than last year. This is due to Bro. Hilton's quick work in getting the copy to the printer early. The printer, too, made things move, and altogether we have a neat book and a fairly quick delivery of it.

It is noteworthy that forty-three of Nebraska's 125 preachers were in attendance at the national convention. It will be hard to keep these at home next year. Minneapolis will have its attractions, and is not so very far from Nebraska.

How about that apportionment? Did your congregation observe Nebraska Day? If not, when will you do so? Let us get into a better habit this year, and send in our offering early instead of late.

Simpson Ely will hold the meeting at Nelson. Bro. Ely is as true to the Gospel as the needle to the pole. He is a cyclopedia of Bible knowledge. A generous, big-hearted, big-bodied, lovable man.

With him Bro. Shirley can warm up the new house at Nelson in approved style.

The state board will have a meeting at Beatrice on Tuesday, Nov. 20th, beginning at 1 o'clock. There is much important business to be done and we ask for as full an attendance as is possible.

W. A. Baldwin.

C. W. B. M. OF FAIRBURG, NEB.

The Fairbury auxiliary held a most profitable business meeting Saturday, Nov. 3. The officers of the auxiliary, at a previous meeting, had considered plans of work to present to the auxiliary at this meeting.

The following plans were accepted: The president is to appoint the leaders for the year, who, with her, will prepare the programs with a view to carrying out the work which is in line with the work of the district, state and national board. There will be appointed for each meeting two hostesses, who will act also as a social committee, presenting all new members and visitors to the auxiliary ladies, thereby producing a homelike feeling in all present.

Dues will be collected quarterly if not paid at each meeting. Parliamentary rules will be observed to the extent that each meeting will be orderly and businesslike.

There will be a map drill each month such as will be educative along C. W. B. M. lines; also there will be a review of our C. W. B. M. items in our state papers; also such items in the Tidings as will be of peculiar interest will be reviewed.

The auxiliary voted to prayerfully attempt to pay into the state development fund at the rate of five cents per member a month. If the individual offering does not reach the required amount, a missionary tea will be given or some other appropriate course will be taken to meet that offering.

C. W. B. M. Day will be observed. Envelopes have already been sent for. We hope to have a profitable meeting.

Literature will be procured frequently and will be wisely distributed.

Our auxiliary still continues to support an India orphan and in a small way helps our district to support one. We hope to do our part in helping to raise the money for a new missionary in India.

Shall the Nebraska auxiliaries not plan for great things this year? Let us educate, educate, educate along missionary lines of work.

Dema H. Oeschger.

MONTANA LETTER.

At the last state convention in Helena, the corresponding secretary of the M. C. A. was elected as delegate to the November meeting of the C. W. B. M. in Indianapolis to more fully present the needs of the Montana work.

In all our Montana churches the work is prospering. There were additions to the Bozeman church at the regular service every Lord's day in October. In the annual report just published by the Bozeman church it is shown that this church now has 150 members and that last year it raised for all purposes \$2,011.50, of which \$332.25 was for missions. Of this grand total, Brother and Sister McHargue, the pastor and wife, contributed \$176.95. Their trip abroad did not cause them to decrease in their gifts to the Lord.

During the month of October there were six additions to the Butte church and \$300 raised. The pastor, E. O. Tilburn, thinks that the second installment

ANÆMIA

Pale, thin, weak, run-down,
low spirits, no appetite.

Rosy and plump, fair
strength, with pleasure in work,
get hungry three times a day,
and like good food.

Which of these two pictures
is yours?

There are ways to either
condition. Skip the first, for
nobody wants to be in it. If
in it, the way to the second is
Scott's emulsion of cod-liver
oil, with proper attention to
course of life.

We'll send you a little to try if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

on their debt will all be paid by December 1.

The Anaconda church reports two additions for the month. Frank Minnick, the pastor of the Anaconda church, is introducing normal methods in Bible study into his Sunday-school work with marked success. In their Junior Christian Endeavor they are studying the life of Christ.

All departments of the Missoula church are prosperous under the leadership of H. E. Rossell. In the Japanese mission they have ten bright boys enrolled. Brother Rossell will carry on the work in Bonner in addition to his Missoula work, and is hopeful of fine results in Bonner. The Ladies' Aid recently purchased a handsome and commodious parsonage three blocks from the church and on one of the prettiest streets in Missoula. This was greatly needed and a very courageous thing for these good women to undertake.

The work at Hamilton and Corvallis continues to prosper. One more addition to the Hamilton church recently. The new Christian Endeavor Society starts out well. B. C. Black, the pastor, is planning on a protracted meeting to begin soon. He wishes we could ship a few singing evangelists to Montana for use in special meetings this winter.

B. L. Kline, pastor of the church at Whitehall, recently visited his old home at Hampton, Iowa, and on October 31 was married to Miss Cora Coppernole, a bright and consecrated young woman. Sherman Hill, formerly of Butte, officiated at the wedding.

Walter M. Jordan, pastor of the church at Helena and corresponding secretary of the M. C. A., attended the Kansas City convention and also the November meeting of the C. W. B. M. in Indianapolis. During his absence B. F. Norris of Cascade occupied the Helena pulpit on Sundays. It was our good pleasure while in

Indianapolis to attend a reception given at the home of Mrs. Helen E. Moses in honor of Miss Bessie Farrar and Miss Ella Maddock of Deoghur, India. It was a delightful thing to meet the many friends, among whom were D. R. Lucas and wife, who were among my best friends during my school days at Drake. And it was certainly an inspiration to hear the earnest words of Dean Jabez Hall and the missionaries from far off India.

Walter M. Jordan,
Corresponding Secretary M. C. A.
Helena, Mont.

CHICAGO LETTER.

The annual meeting of the City Missionary Society was held at the Palmer House Monday, the 12th inst. The reports of the Acting Board were most encouraging. This board consists of seven men elected at the annual meeting to have charge of the business for the year. This board spent the major part of Saturday afternoons, save two, of the year in considering the missionary work of the Chicago Disciples. The result is that the financial and business departments of the City Society have been within a year transformed from the chaotic to the Christian, from a most discouraging lack of system and responsibility, carrying with them a large deficit to a most happily organized institution, reporting last Monday a few hundred dollars in the treasury. No one who has not been closely associated with this work for the past few years can realize the momentous value of this transformation.

M. O. Narramore, president, and Carl Bushnell, treasurer, have been the guiding spirits of the Acting Board. The other five members have, and no less faithful, were Brethren Bowman, Keeler, Hudson, Swafford and Witwer. Of course, after such splendid reports, they were all unanimously re-elected, with the exception of Bro. Hudson, who, on account of his own business, could not attend the meetings the coming year. Frank Childs of the Monroe Street Church was elected in his place. W. B. Taylor, city evangelist, reported that the missions were all prosperous and that as many as four or five were looking towards buildings.

The new officers of the society are as follows: J. W. Allen, president; E. S. Ames, vice-president; Mr. Bowman, secretary; A. Larrabee, corresponding secretary; Carl Bushnell, treasurer.

Dr. Sydney Strong, pastor of the Second Congregational Church, Oak Park, addressed the ministers Monday, 12th, on Oberammergau. Dr. Strong thought the very strong impression made by the Passion Play could not fail to be spiritually helpful. Again and again to his mind came the sentence of Stead, "And this is the story that has transformed the world and will continue to transform it." So, after seeing the play, he resolved to make more of the simple story in his preaching. He said one young lady of his party said that "Never after seeing that vivid cross scene can I pray without it coming before me; and thus I will pray better." The speaker, as most thoughtful ministers, is perplexed to know how Protestantism can use the power of symbolism to preach the old story without falling into the abuses made of it by the Roman Church. The attendance of the meeting was the largest of the autumn.

George A. Campbell.

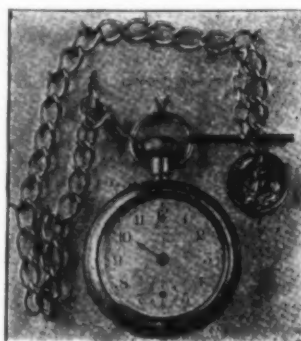
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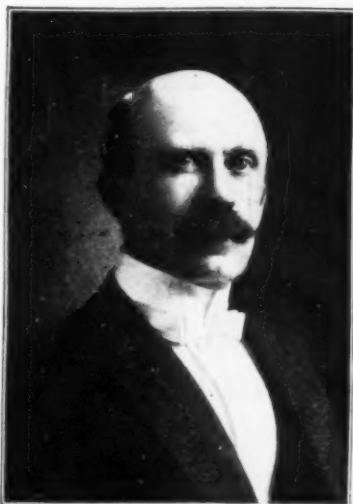
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